A THEATRE

wherein be repre-
ſented as wel the miſeries & ca-
lamities that ſollow the vo-
luptuous Worldlings,
As alſo the greate ioyes and
pleſures which the faith-
full do enioy.

An Argument both profitable and delectable, to all that fincerely loue the word of God.

Deuiſed by S. Iohn van-der Noodt.

Seene and allowed according to the order appointed.

¶ Imprinted at London by Henry Bynneman.

Anno Domini. 1569.

CVM PRIVILEGIO.


SOIT QVI MAL Y PENSE
HONI
E
R

In commendationem operis ab

Nobiliſſ.& virtutis Studioſiſsimo Domino, *Ioanne vander Noodt Patricio Antuerpienſi editi, Carmen.*

M. RABILAE. Poetę Brabant.

HÆc Babylon legat, & diſcat ſuſtollere cœlo
Hactenus addictum terræ caput, hic rata vitæ
Semita, quam ſpecimen Nothœæ nobile gentis
Dat legere, ille domo patria, certisq; triumphis
Contemptis, & quæ poterant ſpondere Curules,
Conſcius haud vllo virtutem ſanguine condi,
Ad maiora animum tulit, & dat noſcere mundo,
Hoc opere inſignem luctum, triſtesq; labores
Vitæ huius: legat hæc Babylon, legat, imbuat aures
Illius hoc opus, & ſi cui calligine cœca
Mens cooperata iacet, qui deuia ſaxa pererrat
Rectum oblitus iter: licet illi hic nube reduſta
Summum veſtigare bonum: doctrina Sophorum
Ventilat, & falſo verum confundit inani.
O ſtolidas hominum mentes! non iſte Deorum
Cultus: & quando hos crudeli fune flagellans

Carmina.

Conscia mens corruptum animũ ad meliora reducet!
Vt iaceant idola! suus, quo cuncta mouentur,
Restituatur honos! aliquando benignior astris,
Deciderit fortuna tamen, nostrosq; labores,
Terrarum vt fremitent furiata mente Tyranni,
Respiciet miserans summi regnator Olympi.
At veræ quicunq; viæ dinoscere Sydus,
Ardescisue ducem, doctos euolue labores,
Quos doctus tibi Nothus vigilauit ad vnguem,
Eq; vaporato fimo, qui corda tenebat,
Cultor agri tristes nebulas, vti sole fugari
Aspicit, & campos risum renouare iacentes,
Lucem ita conspicies tibi diluxisse serenam.

DOCTOR GERARDVS GOOSSENIVS
Medicus, Physicus, & Poeta Brabant. modet.
in Zoilum Octastichon.

ZOile cur palles? cur vultus semper amarus?
Triste supercilium fronsq; caprata tibi?
Displicet vt video luci datus iste libellus:
Sed rogo cur oculis displicet iste tuis?
An quia papicolum ritus & sacra reuellis
Idolis, viduam nec Babylona doler?
Zoile, non curat morsus, nam sufficit illi,
Perplacuisse bonis, displicuisse malis.

Inoffensibilis Goossenij.

TO THE MOSTE high, puiſſant, noble, vertuous, and righte Chriſtian Princeſſe *Elizabeth, by the grace of God* Quene of Englande, Fraunce, and Ireland. &c.



AFTER my departure oute of *Brabante*, (myne owne naturall Countrey) into youre Maieſties Realme of *Englande* (moſte gracious Lady) as well for that I would not beholde the abhominations of the Romyſhe Antechriſt, as to eſcape the handes of the bloudthirſty: In the meane ſpace for the auoyding of idleneſſe (the very mother and nourice of all vices) I haue among other my trauayles bene occupied aboute thys little Treatyſe, wherin is ſette forth the vileneſſe and baſeneſſe of worldely things, whiche commonly withdrawe vs from heauenly and ſpirituall matters. To the ende that vnderſtanding the vanitie and baſeneſſe of the ſame, and therewithall conſideryng the miſerable calamities that enſue therupon, we might be moued the

rather to forſake them, and gyue oure ſelues to the knowledge of Heauenly and eternall things, whence all true happineſſe and felicitie doth procede. And for as much as the matter of it ſelfe is very good (deſeruyng in dede to be handeled by men of farre better skil thā I)I could not deuiſe how any things whatſoeuer, of lykeneſſe and conueniencie mighte more properly bee reſembled one to the other, than this boke for the aptneſſe & conueniencie of the argument might be dedicated to your Maieſtie, a moſt bleſſed and happie prince. Happy I ſay, not ſo much for that youre grace is lineally deſcended by the moſt high, puiſſaunt, mightie & victorious prince Henry the eight of famous memorie, from ſo many myghtie and puiſſant princes of this Realme, your Maieſties moſte noble progenitours: which haue long agone, moſt valiantly & victoriouſly cōquered al *France*, and by dint of ſword daunted their enimies, ſo that youre highneſſe beareth in Armes as right inheritour thereunto, the royall ſcepter and Croune imperiall, moſt triūphantly, and the titles of *Englande*, *Fraunce*, and *Irelande* ioyntely in youre maieſties ſtile. Neither for,

that

that your highneſſe as a rare *Phœnix* of your time, are ſingular and peereleſſe in honoure and renoune, in princely maieſtie, wiſedome, skil, beautie, fauour, mildeneſſe, curteſie and gentleneſſe: to be short, excellent in all kind of vertue. Nor in reſpecte of youre learning, knowledge, counſell, iudgement, and eloquence, as well in the *Greeke*, *Latine*, *Italian*, *Frenche*, *Dutch*, as in your owne natural Engliſh, and other languages, wherin your grace may be reſembled not onely to *Tullie*, and *Demoſthenes*, but to *Mercurie*, the God of eloquence, as is apparant by youre Maieſties moſt apte and wiſe aunſwers giuen in your own perſon to al Embaſſadours, and to euery of them in their owne naturall language with a ſingular dexteritie and princely maieſtie, & with maruellous ſweteneſſe of tong. Nor bicauſe your grace is expert in ſong, & in the arte of Muſike, skilful in al kindes of muſical inſtrumēts, and according to the exact proportiōs of geometrie exquiſite in the meaſures of the daunce: and beſides al theſe, embraced of *Apollo*, and his nine ſiſters, by whome your grace is ſo inſtructed in the diuine Arte of Poetrie, that you may woor-

thily be called the ſeconde *Sappho*. Neither for your great skil & iudgemēt in painting and imagerie, bothe for the cunnyng of the workmanshyp and the deuiſe and ſtorie. In ſumme, perfecte in all good exerciſes of the wit, namely the artes and liberall ſciences. Finally, not alonly for that nature of hir boūtie and goodneſſe hath shewed ſuche grace and ſpeciall fauour toward you, by enduing youre grace moſte plentyfully with infinite graces and vertues more abundantly than any other Prince or Princeſſe in the worlde, ſo that it might ſerue me for a ſufficient argument to fill large volumes, only to ſtande in commendation of your maieſtie, not annexing therto any deuiſe of myne owne, of fained Emblemes or Poetical fables, and that without vſing flatterie or gloſing, as they do moſt comonly, that ambitiouſly ſeeking after prefermentes and honoure, diſguiſe rather than deſcribe noble and honorable perſonages, whome they ſette oute many tymes beyonde al truth, yea ſometime aboue measure, and with as great inconueniencie as yf they ſhould paynt an Aſſe tuning of a harp. For I do not accompt your grace happy for

theſe

theſe alonely (thoughe many and ſingular) giftes and graces, which your grace enioyeth in great plentie and abundance, conſideryng they bee tranſitorie, and can not make any man or woman happie (albeit they ſeme diuine and ſupernaturall,) excepte they be accompanied wyth the loue and feare of God, according to the ſaying of King *Lamuell*, in the thirde of the Prouerbes: *Fauour is deceiuable, and Beautie a mere vanitie, but the woman that feareth the Lorde, is to be beloued.*

But chiefly and principally when I conſider that God intendyng to beſtowe an excellent benefit peculiarly vpon your Maieſtie more than vpon any other Prince or Princeſſe in the worlde, hath beſides al the other forenamed his manifolde giftes and graces, lightened your vnderſtanding with his holy ſpirit, and hath voucheſafed (by enclinyng youre graces heart, ſpirite and minde to humilitie, peace, mildeneſſe, and all kinde of louableneſſe) to choſe your maieſtie, eſpecially to be his champion to defend his beloued church. And in this reſpect, (like as all faithfull and true Chriſtiã princes throughout all *Europe* do eſteme and repute you) do I alſo, and that

of good right call your grace a moſte happie and bleſſed Prince. Conſider I beſeche you, how God hath bleſſed your maieſtie in thys worlde more than he hath done any of your progenitours. For neuer was it ſeene in any age or time heretofore, that this your realme of *England* hath flourished as it dothe at this preſent vnder your Maieſties moſte happie gouernement. Firſte in all kinde of liberall Artes and ſciences. Secondarily in the abundance of treaſure, as well golde and ſiluer, as all ſortes of riche and precious iewels and ornamentes. Thirdely, in the free paſſage and trafike of all kinde of marchandiſe: Beſides this, in good and politike lawes and ordinances, namely in the due execution of iuſtice, according to law and equitie. The worde of God is purely preached here in ſix or ſeuen languages. The Sacraments of Baptiſme, and the holy Supper, ſincerely miniſtred according to Chriſtes inſtitution. Chriſtian diſcipline in due force in many places. Finally euery countrey and nation that will liue here according to his holy worde, is receiued, and findeth good entertainement. O how happy and bleſſed is that King or kingdome, where

theſe

theſe things are in force Contrarywiſe moſt vnhappie are thoſe princes, that banishyng and reiecting Chriſt, receiue that Antechriſt, the ſonne of the Diuell, and forſakyng the truth, embrace errour: To be short, that do al things ouerthwartly & clean againſt the hair For it is moſte certaine and ſure, that ſodaine ruine and deſtruction ſhall fall vpon all wicked and vngodly perſons, as well nowe as in tyme paſte, as experience hath well proued heretofore: Namely vpon *Pharao*, and hys kingdome of *Egypt*, vpon *Ieroboam*, *Achab*, *Iezabell*, and infinite other mo. Wher on the other part, the good kings & princes which feare the Lord, shal haue peace and comfort bothe in this worlde, and in the worlde to come: Like as had *Ioſua*, *Iuda*, *Gedeon*, *Dauid* and diuers other in thoſe days, and is alſo to be ſeene at this day moſt euidently in the realmes and countreyes vnder youre Maieſties dominion, whiche God hath bleſſed in ſuche ſort, that it may truly be ſayd, that the kingdome of *Saturne*, and the Golden worlde is come againe, and the Virgin *Aſtrea* is deſcended from heauen to builde hir a ſeate in this your moſte happie countrey of *Englād*.

For

For here is peace and quietneſſe, where as the moſte parte of foraine countreyes are full of great tumultes, and that (more is the pitie) with the sheding of much christian bloude. And where as many myghtie kings and potentates of the earthe haue banded and conſpired together, & fight euery where againſt God his anointed, and his holy churche, bendyng their force vtterly to deface hys name, his glorie, and his Churche: Almightie God of his diuine prouidence hath nowe alſo in theſe days (like as he hath in all ages heretofore) raiſed vp diuers good and godly princes and ſtates, and prouided certaine places, wherto the elect and faithfull haue reſorted & bene preſerued, during the time of perſetion, to the ende that his holy name myght there be glorified, his worde purely and ſincerely preached, and his Churche diſperſed, in a manner reſtored. As it is alſo come to paſſe in theſe our moſt miſerable days, in the whiche ſuche as ſyncerely loue and eſteeme more derely the honoure and glorie of God than they doe their owne commodities, eaſe, and welfare, (after the counſel of Chriſt, ſaying in this wyſe: *If they perſecute you in one*

citie

citie, flie ye vnto an other) haue bene cõtent to depart their owne naturall countrey, wholly to forsake their landes, inheritances, possessions, and dwellyng places, yea and some also, to surrẽder their offices, dignities, & worldly preferments. An other sort with their wiues children and parentes are departed into *Germanie*, namely into the territorie and dominion of *Frederike* prince Elector and coũtie Palatine, the floure of all Christian Princes in these dayes (that I knowe) in the feruent zeale and true feare of God, a man worthy to be compared with *Dauid*, or *Iosias*. Others are fled into other places elsewhere, some to one cuntrey, some to an other, euery one according to his abilitie, estate, condition, and faculte. But we a numbre of vs are arriued in saftie in this your maiesties realme of *Englande*, as into a moste safe and sure harborough, where we liue (God be thanked) vnder your Maiesties protection and safegarde in greate libertie to serue God in eyther language, the French or the Dutche, without al feare of tyrantes, or daunger of the gapyng throates of greedie rauening wolues. After the same maner hath God in time past pre-

serued

ſerued & deliuered his elect out of the hāds of their enimies & perſecuters by the miniſterie of dyuers vertuous women. As is to be ſene in the. 4. chapt. of the boke of Iudges. How God deliuered his people of *Iſrael* out of the hāds of *Iabin* king of *Chanaan*, by *Debora* the propheteſſe, by ſelling *Sizara* chiefe captain of his armie into the hād of a womā called *Iahel*. As he alſo preſerued *Dauid* frō the furie of *Saul*, by *Michol Saulꝭ* own daughter. As he deliuered the citizēs of *Bethulia*, frō the tiranny of *Holoſernes*, by the hand of that moſt vertuous Ladie *Iudith*. And as the childrē of *Iſrael*, were ſaued by the counſel of *Mardocheus*, at the inſtāce & requeſt of the moſt gratious & humble *Heſter*, where they were lately before in peril of death & preſēt deſtructiō by the conſpiracie of wicked *Haman*. The like hath ben brought to paſſe by diuers other renoumed Ladies, whoſe fame ſhal endure for euer. And ſurely the graces & mercies that God hath shewed to his afflicted church in theſe later days by your maieſties means, ar no leſſe thā thoſe he hath shewed tofore by the late reherſed ladies: ſo that your grace deſerueth equal praiſe and cōmē

dacion

datiō with them, cōsidering with what gētlenesse & with how louing & charitable affection you haue receiued the poore scattered flock of Christ. Is not your Maiestie then to be estemed infinitely more happy & blessed that are so specially elect of god to serue him for such an instrumēt, & in such a quarel, & that maugre the beards of the enimies, being enraged through the malice and obstinacy of their hearts do persecute the church of God? Yes assuredly, most happy, christiā, and vertuous princesse, euen in the highest degree. Howe shall I be able then to expresse with tong, or to endite with pen your praises sufficiently? verily I am confounded and put to silence, and do confesse my self to be altogether insufficient. Wherfore (moste gracious Ladie) I rest with my heartie and continuall prayer vnto God for your maiestie, that he turne not his face from you, but that it wold please him to continue and daily to encrease his grace and fauor towards you, and his holy spirite within you, as also in and towardes those that be of your Maiesties counsel, and all other Magistrates and officers whatsoeuer hauing authoritie vnder your highnesse

within

within your maieſties realms and dominiõs. that walking in the fear & loue of him they may do al their endeuour through the preaching of his holy word to aduaunce his holy name, and aboue al things eſpecially to ſeke the ſafetie and weal of his church. And therfore for the great benefit & good that God hath don vnto his church by means of your maieſty (moſt gracious prince) al tru faithful whatſoeuer they be, as wel ſtrangers as your natural ſubiects ſeke to do vnto your maieſtie moſt faithful and honorable ſeruice, according to their power. Beſides, in al their aſſẽblies & in euery congregation they make their hartie & feruẽt prayers vnto almightie God for the helth of your ſoule, the ſafegard of your moſt royal perſon, & the proſperous eſtate of your realm long to cõtinue. And I eſpecially for mine own part, bicauſe I wold not be vnthãkful for the great benefits I enioy by your grace, abiding vnder your maieſties protectiõ (foraſmuch as ingratitude is a a moſt horrible aud deteſtable vice) in conſideration thereof (moſte gracious Lady) I preſent your highneſſe with this ſmal Treatiſe of mine, as the beſt Iewel that I haue in

ſtore

ſtore at this preſente, in ſignification of my good wil, and for declaration of my duetie in this behalfe, beſeeching youre highneſſe moſte humbly to accept it in good parte as (conſidering your maieſties natural bountie and your accuſtomed goodneſſe) my truſt is you will vouchſafe to doe. For I am perſuaded (albeit the ſtile be rude) that the matter shall be fitte for your Maieſtie to reade, and that the ſame shall not be vnpleaſant vnto you, but miniſter vnto your grace great occaſion of much ioy, peace, and contentation of minde and conſcience. And theſe be the cauſes and reſpects for the which I preſume to preſent the ſame to your maieſtie, in moſt humble maner beſeching your highneſſe to accepte the ſame, and praying to almightie God to graunt vnto your Maieſtie a moſte happie reign in this world: and after this life to reigne with him for euer, for his only ſon our Lorde Ieſus Chriſtes ſake.

At London your Maieſties Citie and ſeate royal. The. 25. of May. 1569.

Your Maieſties moſt humble ſeruant
Iean vander Noodt.

Epigrams.

BEing one day at my window all alone,
So many ſtrange things hapned me to ſee,
As much it grieueth me to thinke thereon.
At my right hande, a Hinde appeard to me,
So faire as mought the greateſt God delite:
Two egre Dogs dyd hir purſue in chace,
Of whiche the one was black, the other white.
With deadly force ſo in their cruell race
They pinchte the haunches of this gentle beaſt,
That at the laſt, and in ſhorte time, I ſpied,
Vnder a rocke, where ſhe (alas) oppreſt,
Fell to the grounde, and there vntimely dide.
Cruell death vanquiſhing ſo noble beautie,
Oft makes me waile ſo harde a deſtinie.



Epigrams.

AFter at Sea a tall Ship dyd appere,
Made all of Heben and White Iuorie,
The ſailes of Golde, of Silke the tackle were:
Milde Was the Winde, calme ſeemed the ſea to be:
The Skie eche Where did ſhew full bright and faire.
With riche treaſures this gay ſhip fraighted Was.
But ſodaine ſtorme did ſo turmoyle the aire,
And tombled vp the ſea, that ſhe, alas,
Strake on a rocke that vnder Water lay.
O great misfortune, O great griefe, I ſay,
Thus in one moment to ſee loſt and drownde
So great riches, as lyke cannot be founde.



Epigrams.

THen heauenly branches did I see arise,
Out of a fresh and lusty Laurell tree
Amidde the yong grene wood. Of Paradise
Some noble plant I thought my selfe to see,
Suche store of birdes therein yshrouded were,
Chaunting in shade their sundry melodie.
My strites were rauisht with these pleasures there.
While on this Laurell fixed was mine eye,
The Skie gan euery where to ouercast,
And darkned was the welkin all aboute,
When sodaine flash of heauens fire outbrast,
And rent this royall tree quite by the roote.
Which makes me much and euer to complaine,
For no such shadow shal be had againe.



Epigrams.

Within this Wood, out of the rocke did rise
A Spring of Water mildely romblyng downe,
Whereto approched not in any wise
The homely Shepherde, nor the ruder cloune;
But many Muses, and the Nymphes withall,
That sweetely in accorde did tune their voice
Unto the gentle sounding of the Waters fall.
The sight whereof dyd make my heart reioyce.
But while I toke hercin my chiefe delight,
I sawe (alas) the gaping earth deuoure
The Spring, the place, and all cleane out of sight.
Whiche yet agreues my heart euen to this houre.



Epigrams.

I Saw a Phœnix in the Wood alone,
With purple Wings and creſt of golden hew,
Strainge birde he Was, Wherby I thought anone,
That of ſome heauenly Wight I had the vew:
Vntill he came vnto the broken tree
And to the ſpring that late deuoured Was.
What ſay I more? Eche thing at length We ſee
Doth paſſe away: the Phœnix there, alas,
Spying the tree deſtroyde, the Water dride,
Himſelfe ſmote With his beake, as in diſdaine,
And ſo forthWith in great deſpite he dide.
For pitie and loue my heart yet burnes in paine.



Epigrams.

AT last so faire a Ladie did I spie,
That in thinking on hir I burne and quake,
On herbes and floures she walked pensiuely.
Milde, but yet loue she proudely did forsake.
White seemed hir robes, yet wouen so they were,
As snowe and golde together had bene wrought.
Aboue the waste a darke cloude shrouded hir,
A stinging Serpent by the heele hir caught,
Wherewith she languisht as the gathered flowre:
And well assurde she mounted vp to ioy.
Alas in earth so nothing doth endure
But bitter griefe that dothe our hearts anoy.



Mr Song thus now in thy Conclusions,
Say boldly that these same six visions
Do yelde vnto thy lorde a swecte requcst,
Ere it be long within the earth to rest.

Sonets.

IT was the time when rest the gift of Gods
Sweetely sliding into the eyes of men,
Doth drowne in the forgetfulneße of slepe,
The carefull trauailes of the painefull day:
Then did a ghost appeare before mine eyes
On that great riuers banke that runnes by Rome,
And calling me then by my propre name,
He bade me vpwarde vnto heauen looke.
He cride to me, and loe (quod he) beholde,
What vnder this great Temple is containde,
Loe all is nought but flying vanitie.
So I knowing the Worldes vnstedfastneße,
Sith onely God surmountes the force of tyme,
In God alone do stay my confidence.

Sonets.

ON hill, a frame an hundred cubites hie
I ſawe, an hundred pillers eke about,
All of fine Diamant decking the front,
And faſhiond were they all in Dorike wiſe.
Of bricke, ne yet of marble was the wall,
But ſhining Chriſt all, which from top to baſe
Out of deepe vaute threw forth a thouſand rayes
Upon an hundred ſteps of pureſt golde.
Golde was the parget: and the ſielyng eke
Did ſhine all ſcaly with fine golden plates.
The floore was Iaſpis, and of Emeraude.
O worldes vaineneſſe. A ſodein earthquake loe,
Shaking the hill euen from the bottome deepe,
Threwe downe this building to the loweſt ſtone.


SP·Q·R·

Sonets.

THen did appeare to me a ſharped ſpire
Of diamant, ten feete eche way in ſquare,
Iuſtly proportionde vp vnto his height,
So hie as mought an Archer reache with ſight.
Vpon the top therof was ſet a pot
Made of the mettall that we honour moſt.
And in this golden veſſell couched were
The aſhes of a mightie Emperour.
Vpon foure corners of the baſe there lay
To beare the frame, foure great Lions of golde
A worthie tombe for ſuch a worthie corps.
Alas, nought in this worlde but griefe endures.
A ſodaine tempeſt from the heauen, I ſaw,
With fluſhe ſtroke downe this noble monument.



Sonets.

I Saw raiſde vp on pillers of Iuorie,
Whereof the baſes were of richeſt golde,
The chapters Alabaſter, Chriſtall friſes,
The double front of a triumphall arke.
On eche ſide portraide was a victorie.
With golden wings in habite of a Nymph.
And ſet on hie vpon triumphing chaire,
The auncient glorie of the Romane lordes.
The worke did ſhewe it ſelfe not wrought by man
But rather made by his owne skilfull hande
That forgeth thunder dartes for Ioue his ſire.
Let me no more ſee faire thing vnder heauen,
Sith I haue ſeene ſo faire a thing as this,
With ſodaine falling broken all to duſt.


CIV
AVGV
CAES
SEMP
COV

Sonets.

THen I behelde the faire Dodonian tree,
Upon seuen hilles throw forth his gladsome shade,
And Conquerers bedecked with his leaues
Along the bankes of the Italian streame.
There many auncient Trophees were erect,
Many a spoile, and many goodly signes,
To shewe the greatnesse of the stately race,
That erst descended from the Troian blond.
Rauisht I was to see so rare a thing,
When barbarous villaines in disordred heape,
Outraged the honour of these noble bowes.
I hearde the tronke to grone vnder the wedge.
And since I saw the roote in hie disdaine
Sende forth againe a twinne of forked trees.



Sonets.

I Saw the birde that dares beholde the Sunne,
With feeble flight venture to mount to heauen,
By more and more she gan to trust hir wings,
Still folowing th'example of hir damme:
I saw hir rise, and with a larger flight
Surmount the toppes euen of the hiest hilles,
And pierce the cloudes, and with hir wings to reache
The place where is the temple of the Gods,
There was she lost, and sodenly I saw
Where tombling through the aire in lompe of fire,
All flaming downe she fell vpon the plaine.
I saw hir bodie turned all to dust,
And saw the foule that shunnes the cherefull light
Out of hir ashes as a worme arise.



C.v.

Sonets.

THen all astonned with this nightly ghost,
I saw an hideous body big and strong,
Long was his beard, and side did hang his hair.
A grisly forehed and Saturnelike face.
Leaning against the belly of a pot
He shed a water, whose outgushing streame
Ran flowing all along the creekie shoare
Where once the Troyan Duke with Turnus fought.
And at his feete a bitch Wolfe did giue sucke
To two yong babes. In his right hand he bare
The tree of peace, in left the conquering Palme.
His head was garnisht with the Laurel bow.
Then sodenly the Palme and Oliue fell,
And faire greene Laurel witherd vp and dide.



C 6

Sonets.

HArd by a riuers side, a wailing Nimph:
Folding hir armes with thousand sighs to heauē
Did tune hir plaint to falling riuers sound,
Renting hir faire visage and golden haire,
Where is (quod she) this whilome honored face?
Where is thy glory and the auncient praise,
Where all worldes hap was reposed,
When erst of Gods and man I worshipt was?
Alas, suffisde it not that ciuile bate
Made me the spoile and bootie of the world,
But this new Hydra mete to be assailde
Euen by an hundred such as Hercules,
With seuen springing heds of monstrous crimes,
So many Neroes and Caligulaes
Must still bring forth to rule this croked shore.



Sonets.

VPon a hill I saw a kindled flame,
Mounting like waues with triple point to heauen
Which of incense of precious Ceder tree
With Balmelike odor did persume the aire.
A bird all white, well fetherd on hir winges
Hereout did flie vp to the throne of Gods,
And singing with most plesant melodie
She clumbed vp to heauen in the smoke.
Of this faire fire the faire dispersed rayes
Threw forth abrode a thousand shining leames,
When sodain dropping of a golden shoure
Gan quench the glystering flame. O greuous chaunge!
That which erstwhile so pleasaunt scent did yelde,
Of Sulphure now did breathe corrupted smel.



Sonets.

I Saw a fresh spring rise out of a rocke,
Clere as Christall against the Sunny beames,
The bottome yellow like the shining land,
That golden Pactol driues vpon the plaine.
It seemed that arte and nature striued to ioyne
There in one place all pleasures of the eye.
There was to heare a noise allwring slepe
Of many accordes more swete than Mermaids song,
The seates and benches shone as Iuorie,
An hundred Nymphes sate side by side about,
When from nie hilles a naked rout of Faunes
With hideous cry assembled on the place,
Which with their feete vncleane the water fouled,
Threw down the seats, & droue the Nimphs to slight.



Sonets.

AT length, euen at the time when Morpheus
Most truely doth appeare vnto our eyes,
Wearie to see th'inconstance of the heauens:
I saw the great Typhæus sister come,
Hir head full brauely with a morian armed,
In maiestie she seemde to matche the Gods.
And on the shore, harde by a violent streame,
She raisde a Trophee ouer all the worlde.
An hundred vanquisht kings gronde at hir feete,
Their armes in shamefull wise bounde at their backes.
While I was with so dreadfull sight afrayde,
I saw the heauens wærre against hir tho,
And seing hir striken fall with clap of thunder,
With so great noyse I start in sodaine wonder.



Sonets.

I Saw an vgly beast come from the sea,
That seuen heads, ten crounes, ten hornes did beare.
Hauing theron the vile blasphemíng name.
The cruell Leopard she resembled much:
Feete of a beare, a Lions throte she had.
The mightie Dragon gaue to hir his power.
One of hir heads yet there I did espie,
Still freshly bleeding of a grieuous wounde.
One cride aloude. What one is like (quod he)
This honoured Dragon, or may him withstande?
And then came from the sea a sauage beast,
With Dragons speche, and shewde his force by fire.
With wondrous signes to make all wights adore
The beast, in setting of hir image vp.



Sonets.

I Saw a Woman sitting on a beast
Before mine eyes, of Orenge colour hew:
Horrour and dreadfull name of blasphemie
Filde hir with pride. And seuen heads I saw.
Ten hornes also the stately beast did beare.
She seemde with glorie of the scarlet faire,
And with fine perle and golde puft vp in heart.
The Wine of hooredome in a cup she bare.
The name of Mysterie writ in hir face.
The bloud of Martyrs dere were hir delite.
Most fierce and fell this woman seemde to me.
An Angell then descending downe from Heauen.
With thondring voice cride out aloude, and sayd.
Now for a truth great Babylon is fallen.



Sonets.

THen might I see vpon a White horse set
The faithfull man with flaming countenaunce,
His head did shine With crounes set therupon.
The Worde of God made him a noble name.
His precious robe I saw embrued With blond.
Then saw I from the heauen on horses White,
A puissant armie come the selfe same way.
Then cried a shining Angell as me thought,
That birdes from aire descending downe on earth
Should warre vpon the kings, and eate their flesh.
Then did I see the beast and Kings also
Ioinyng their force to slea the faithfull man.
But this fierce hatefull beast and all hir traine.
Is pitilesse throwne downe in pit of fire.



Sonets.

I Saw new Earth, new Heauen, sayde Saint Iohn.
And loe, the sea (quod he) is now no more.
The holy Citie of the Lorde, from hye
Descendeth garnisht as a loued spouse.
A voice then sayde, beholde the bright abode
Of God and men. For he shall be their God.
And all their teares he shall wipe cleane away.
Hir brightnesse greater was than can be founde.
Square was this Citie, and twelue gates it had.
Eche gate was of an orient perfect pearle,
The houses golde, the pauement precious stone.
A liuely streame, more cleere than Christall is,
Ranne through the mid, sprong from triumphant seat.
There growes lifes fruite vnto the Churches good.



A BRIEFE DE-
claration of the Authour
vpon his visions, takē out of the holy scrip-
tures, and dyuers Orators, Poetes,
Philosophers, and true histories. Tran-
slated out of French into En-
glishe by Theodore Roest.

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*Vaying and conside-*ring that many which are grieued and sore vexed in their myndes, grudgyng, and leding an vnquiet life, do not onely for the most part, mislike of their owne estate and calling, but enuiously (such is our frailtie) go about to enter into other mens lyuings, so that now a days the fewest numbre of men are cōtented with their vocation and callyng, wherof we haue dayly to to much experience. As for example: Many souldiers

desire

desire to be merchants: again many merchants loue warfare, for all that they se what inconueniences folow oftentimes Lawyers would be husbādmen: agayn men of the countrey commende the vocation of Iudges. Many maried folks wold be vnmaried, other not maried, and single persons trauaile to be. Poore men couet to be riche, the riche desireth more and more, and euery man laboureth to aduaunce him selfe. A knight or a gentleman would gladly be some great Lorde, or Earle. An Earle loketh to be a Duke, or prince, a Duke or prince seeketh to become King. A King (contentyng hymself yet least) studieth by what meanes he may amplifie his realme, and ioyne vnto it townes, cities, and countreys, so to increase his dominions daily, that at length he might attaine to the Monarchie of all *Europe*, and then to become Lorde of the whole worlde. Briefly, the hearts of carnall & voluptuous men are neuer at rest, haue neuer inough, but be driuen by the meanes of concupiscence, which reigneth in them, always to be careful, to watche,

to

to toyle and moyle, to wishe, to mistrust, to sue and busily to be occupied. For an ambitious and couetous carnal person is neuer contented with that he hath: for if he haue bene busy but ten dayes for that he hath, he will not refuse to worke ten times ten other to attaine to that which he desireth and gapeth for, although it be not profitable, either for body or soule. This time of our pilgrimage is graunted of God to learne to knowe him, to serue and honor him, to laude and magnifie his name, to put oure whole confidence in hym, to leade oure life accordyng to hys blessed will, and to seeke our whole felicitie and blessednesse only in hym. Finally, to acknowledge (without the whiche also the condition of man is worse thā is of brute beastes) with heart & tong al goodnesse to proceede of him. This time (I say) for this purpose gyuen vnto vs, those mē aforesayd, consume and spend in vnquietnesse, to the seruice of wicked Mammon, and other vnlawfull and grædie desires of earthly and transitorie riches, losing and forgoing therby the ioy & quietnesse

of

of the spirite and conscience, and most of al, true christian libertie. Wherfore with all right they may be compared to the Dog, whereof Esope speketh, which going ouer a bridge with breade in his mouth, & spying his shadow in the water, thought to haue seene some other Dogge with a greater piece of bread in his mouth: wherfore, enticed by glutteny and enuy, he let fall that that he had, and snatchyng after his shadowe, was fowly deceyued of al. In like maner I say, happeth to those that are so wholy geuen & addicted vnto those worldly and transitorie riches, that notwithstandyng they see them to be but vaine and idle, yet doe they prefer them aboue the perpetuall and heauenly. I put case there were an image made of clay, outwardly decked and layde ouer with gold very finely, but thinly, that it might seeme to be altogether of the fynest and purest gold that can be, so that euery mã would trauaile and endeuor to get it to him selfe: one comming, breaketh a little piece of it, and so by that meanes the hidden deceipte being knowne, I doubte

whe-

whether any woulde be so folishe as to make much a do about a thing so vile and vnprofitable, but that he woulde bestowe his time to a farre better vse. Therefore (hoping to moue such as doe vnderstand a right how deceitfull worldly things be, to auoyde them the rather, and to conete after the eternall and euerlasting) I haue thought it good, so compendiously as possibly I may, to shewe how vaine, transitorie, deceitfull, vnprofitable, and vncertain worldly things be, and that heauenly things only are euerlasting, immortal, excellent, good, and most to be desired, euen as God him self is the fountain of all goodnesse, and perfect in all things which can be desired, yea more a greate deale than oure vnderstandyng is able to vtter or to comprehende: to this ende and purpose, that men conuertyng vnto the Lorde, in hym onely seking their whole saluation and perfect blysse, myght leade their life pacientlye with a good conscience in all quietnesse of minde and spirite, and so to enioy the true christian libertie and spirituall gladnesse here in thys worlde,

that in the worlde to come they might be inheritours (by grace) of the euerlasting ioyes in eternall glorie, purchased thorough the bloud of oure Sauioure Iesus Christ. But before we enter any farther to speake of the vanities of worldly and transitorie Richesse, I will warne thee (gentle Reader) that when I speake of substance, riches, estates, bodily health, of wife and children, and other like, whiche all are the good giftes of God, I mean not in respect of the thing it selfe, nor yet the good vse of the same, (for in it is no suche default,) but onely I meane the great abuse whiche commonly is seene in the vnnatural and vnbrideled desire, wherunto rich and worldly men ar inclined. Saint Augustine speaking of the nature of the thing, affirmeth, that health, strengthe, riches, grace, noblenesse, a faire and good wyfe, proper children, friendes, power, and other like, they are things naturally indifferent, whereof a man maye reape good or euyll. Euen so saythe S. Ambrose, that then they are good and profitable when they are wel vsed, otherwise hurtfull,

full, yea dampnable, when the vse of them exceedeth the lymits of reason and equitie, and rules of Gods holy worde. Neither meane I to touch those that are rich, or haue great possessions: but those onely which are possessed of their goodes, whose money is their maister, them (I say) whiche are of the propertie and nature of one named Gallio, which as Seneca reherseth, was not maister of his goodes, but he hym selfe was subiecte vnto them, that is to say, he was a bond slaue, and did serue vnto the occasions of euyl, whyche came vnto hym by hys owne goodes. Also I wil speake of the loue, confidence and inordinat lust, and of the chasyng and puttyng away of vertue and godlynesse, & the going astray from God, dependyng vpon his creatures, yea vpon vanitie it selfe. Which moste of all commeth to passe by the meanes of worldely substaunce, and the gredie desire of the same, the very rote of all euil: For they reduce men from true libertie to thraldome, and turne fredome into seruerie,

Seneca in the treatise of the happ life. 22. Ch

pleasures into miseries, honour, and promotion into subiection & perpetual shame and confusion. This if we considered, it should not giue vs occasion to set by them as we do, but rather to abhorre and hate them, & be moued to follow the counsel of Dauid: *When riches abound set not thy heart vpon them.* Consideryng then the nature and condition of worldly things, whiche if they were not of themselues most miserable, yet is ther not any thing in them that iustly might be called ours, vnlesse it be vaine & vyle. For though riches or authoritie yll gotten and vniustly possessed, make the possessor as it were happie: yet (as Plato sayth) vain and idle thyngs can not giue any felicitie or happinesse. They seme wel to be riches, but euen as pouertie consisteth not either in small possessions, or lackyng of any thyng, otherwise than in the grædie desire or vnsaciable couetousnesse, euen so riches consyst not in hauing of goods or greate possessions, but in the cõtentation of the minde. Whervnto Seneca agreth very wel, saying: Ye is greate, who of riches maketh

Psalm. 62.

Lib. 5. de legibus.

Epist. 20.

none

none other accompte, than if he possessed none at all. But (sayth he) he that hath none, is of a more assurãce, and more free from all daunger. For it is impossible (as the cõmon prouerbe goth) that the mouse touching the pitche or other glew, should escape, without he be either caught, or at the least defiled with it. To this end and purpose Chrysostom aduouched, that temporall and worldly honour and dignitie conuey men into diuers and sundry kindes of wantonnesse and other inconueniences. It is requisite therfore, that such as are enriched and come to great estate, be endued with singular vertues & great constancie, if they wil not be ouercome or defiled with them. For authoritie ingendreth arrogancie, temeritie & contempt of other, and commonly enticeth men to hastinesse and yre, yea & drowneth them in a whole masse of iniquitie, euen as a great tempest ouerwhelmeth a litle bote. It maketh them proude, and their myndes to wander so farre, that they can not consider their way, but goe quite otherwise than they be aware of: And thyn-

Homel. 21. super Marc

king to auoid troubles and miseries, they intangle themselues the more in it, much like vnto the Hare, who being caught in the nette, the more he struggleth, the faster he maketh hym self, & procureth his owne death, & as the small birde caught on the lime twig, the more it flytteretb, the faster it maketh it selfe. They seeme to seeke in none other thing any felicitie or blessednesse than in worldly prosperitie, which consisteth in good fortune of riches, honours, and great estimations, voluptuousnesse and other like, estemyng themselues moste happy, and as to haue founde the right waye vnto Saluation. But lyke as a dronken man is not able to fynde the waye homewarde, nor yet to go vpright, euen so they wander and erre here and there, beyng ouercome of many and diuers kindes of lustes and desires of worldly and transitorie goods, and can not once come to the way of true riches, of euerlastyng goodes and felicitie. This is that, whiche Plato speaketh of, when he sayth: Howe can a man be riche that occupieth nothing else than vile and

lib. 10. de repub.

corruptible trashe? Or howe can he bee happie by transytorie goodes? What saluation is there in vnprofitable and vayne worldely Riches? Seyng there is neyther good honoure nor estymation but in GOD onely, and withoute hym beyng neyther lyfe, felicitie or Saluation, he then that will be happie indeede, continually muste searche after that, whiche is onely euerlasting and perfect, and auoyde and flee al superfluitie and aboundaunce of temporall riches. Therefore sayth Christ vnto Martha: Thou carest and are troubled aboute many thinges, but one thyng is necessary (to haue quietnesse) Mary hathe chosen the beste parte (whiche is that one) whiche shall not be taken from hir. Hereby sheweth Christe vnto vs, that it is not good to be musyng and studying vpon worldely affaires, wherein is nothyng else but trouble and vnquietnesse of minde, but that we shoulde laye vp oure treasure in Heauen, whyche is the surest waye: for true and heauenly ryches doe reioyse and comforte the spirites withoute any Luke. 1 3

carefulnesse or distresse: but goodes and riches of this worlde bryng with them great paines and troubles, as wel in the getting as in kæpyng of thē, as Tullie reherseth in hys *Paradoxes*, saying: Riches e great estimation with great paine and trauaile gotten, are with much more and greater care maintained and kept. Therfore saith Iuuenal, that the kæping of tresure and muche goodes is but miserie and wretchednesse. When the rustical mouse (as Esope reherseth) dyd vnderstande the perils and daungers, wherin the Towne mouse was dayly, he sayd (as they wer in banketting) that such aboundance or superfluitie was more lyker poyson or gall than dayntinesse. So we might say of riches and great possessiōs, wherabout are so many and great daungers, that it is not possible for a riche and worldely man to escape any one of them. For as our Sauiour Christ sayth: *It is easier for a Camell to goe through the eye of a nedle, than for a riche man to enter into the kingdome of god.* Riches and authoritie engender labour and paine, and make a man like vnto a

ety. 14.

ath. 19.

to a Squirell, which running to and fro in his cage, turneth oftētimes his whæle, but howsoeuer he toyleth & trauaileth, it auayleth him nothyng. Also it maketh a man muche lyke vnto one named Ixion, who was made faste to a whæle turning continually, because he was amorous of Iuno, a goddesse (as Poets do faine) of realmes, highnesse, & powers, which Ixion, when he saw a cloude somewhat like Iuno, toke it for hir, but hee being deceyued, embraced nothing else but vapour & smoke. Which fable also noteth vnto vs the vanitie, vnprofitablenesse and wretchednesse of the ambitious couetous men which worship the shadow in stede of the true thyng, and in the place of good and sure things chose changeable and vncertaine. The same Ixion was he, which engendred the Centaures, halfe men, halfe horses, after him named Ixionides. Here is also to be considered, that the couetous & ambitious persons are of the same cōdition, which being past al reason, turne their humaine nature into mere beastlyneſſe, and like vnbroken and wyld colts,

strike out on euery side, hurtyng and oppressing almost euery body. Aristotle describing an happie and blessed man, would not he shoulde be riche to be suche a one. Riches are Sophistries of goodes wherewith that great Sophister the diuel doth deceiue the simple & silly soule. For euen as a Sophister seemeth through his sciēce to be wise, and is not in dede, euen so riches haue a semblant of bountie and vertue, where in dede they are farthest from all. S. Augustine hath a goodly saying very apt to the purpose: He is wicked (saith he) whiche estéemeth riches to be good. Great rentes or reuenues, dignities and good fortune, kepe men companie onely their life time, but at the houre of deth, yea and oftentymes before, they leaue and forsake their possessours and louers. Fortune is worthy to be named Plagaria, and is called so of the learned, after one named Plagarius, which brought vnto seruitude and thraldome, suche as were fré before. Likewise fortune and riches maketh men very slaues, misers, & cowards, full of cares and mistrustfulnesse, yea she maketh

Lib. Ethi. ca. 13. & li. 10. cap. 8.

In his. 5. sermon of the worde of God.

maketh some to be lyke vnto ỹ Dog that will suffer none to haue part of the bone which he picketh at. Some other become thorough riches, like vnto the Dragon which kept the Golden apples of the Orchard of *Hesperide*, whereof he himselfe had no commoditie, neyther suffred any other to enioy any part of it. Tertullian sayeth, that riches resemble and are muche like vnto the Apples of *Sodome* and *Gomorre*, which seemed goodly and faire to the eye, but being once touched, fell and straightway turned into dust & ashes. This worldely prosperitie and estimation abasheth not onely the simple and silly soules, but euen casteth downe and subdueth many learned and wise men. They are thornes that hynder the good seede of Gods worde to growe and fructifie. The children of *Israell* forsoke GOD for Goldes sake, and fel a worshipping of the golden calfe, which being consumed by fire, was made to be a drinke, and euer since golde hath ben as it were in contempt, & very meete for the fire, as Tertullian dothe affirme. And what couetousnesse and ambition hath

In his apologie. ca. 29

Math. 13. Mark. 4. Luke. 8.

Exod. 32.

In his apologie. ca. 29.

hath brought to passe since the Apostles time, shall somewhat be spoken of in his place. *Riches* (sayeth Abacuck the Prophete) *are thick and filthie mire.* It is dong wherin wormes. &c. And Crates the Philosopher vnderstanding what greate enormities and inconueniences follow of couetousnesse and desire of money, sayeth: O thou hurtfull and damnable couetousnesse, auoide from me, I shal drowne thee least thou ouerwhelme me. Martiall testifieth, that it is not possible to be riche like Crœsus, and religious like Numa. I made a good & prosperous voyage (sayd the Philosopher Zeno) when I had lost al. Riches are copwebs, smoake hurtfull to the eye, which soone alter, vanish, & come to nothing. They that would be rich fall into diuers and sundry tentations and snares of the diuell, and other foolishe and noysome desires and lustes, which drown men into perdition, for couetousnesse is the rote of all euil. The Fole dispraiseth things that be, as though they were not: againe, other that be not in deede, he desireth, as if they were. Damascene sayeth:

Abac. 3. Chrysost.

In his boke of the ornamentes of women.

Mart. where he disputeth that no man commeth in trouble but by himselfe.

1. Tim 6. Prouerb. 23. Math. 13.

In his Horre.

Things

Things that be, are euerlasting, and vnchangeable: but thyngs that are not, be worldly and transitorie. Earthy & transitorie things are like vnto a cloude painted on a wall, whiche sæmeth to be some thing, where as it is nothyng: as a fole foloweth the shadow of a cãdle, thynking it to be some body, euen so doth the carnall and voluptuous man folow and pursue the earthly trashe in stede of heauenly treasures. These men I say, are lyke vnto the frantike man, whereof Horace maketh mention, which supposed to haue sene a trim play, where he hearde goodly songs and pleasant melodies, and thought him selfe to haue bene in all kinde of voluptuousnesse: and although it was nothing but his fansie, yet it was pleasaunt vnto hym: but this man beyng thorough the diligence of friends, deliuered of his phrenesie, & restored to his health, founde him selfe frustrate of that which he in his disease perswaded him selfe to haue had. Euen so it goth with the worldely man, whome Christ aunswereth, saying: *Thou foole, this night thy soule shall be taken away frõ thee,*

Li. 2. epistolarũ. Epi. 2.

Luke. 12.

thee, then whose shal those things be, which thou haste prouided? Euen so it is with those that lay vp treasure for them selues here, and be not riche in God: As if one should say with the Prophete Dauid, The riche of this worlde are riche in their own conceits, but whē they shal perceiue it (as it is in deede) after they are gone out of this worlde, they shal finde them selues wholly destitute and naked of all. As for great estates, dignities and authorities in cōmon weales, Plutarke reherseth, that the most famous Orateur Demosthenes was wont to admonish yong mē which resorted vnto him, that they shoulde not hunte after promotion dignitie or greate office, saying vnto them in this maner: If there were two wayes layd before thē, whereof the one shoulde lye vnto deathe, and the other vnto promotion and admynistration of a Common wealthe, and it were knowen what troubles, paines and griefes, iealousies, suspitions, enuie, publyke and priuie hate, backbytinges and Sclaunders, noyse and Dyssentions are inclosed there, men woulde rather

Psalm. 38.

Of the life of Demost.

ther chose the waye vnto Death, than the other. Wherefore Saint Augustine sayth: He whiche seketh after promotion or authoritie is seperated from God, not because of the diuersitie of the degrees or estates, but of the desire which proceedeth of ambition. They take paynes to aduaunce themselues temporally, but forgoe a gayne perpetuall. Li. 8. de trinita. cap. 5.

The Gyauntes (as it is sayde) beyng affectioned to raigne vnto heauen, layde Mountaynes one vppon an other to ascende vp thyther, but all in vayne, falyng at lengthe headlong downewarde themselues. They are (as Saincte Ambrose sayth) like vnto those which would by the ladder of Worldly honour clymbe into Heauen. Saint Cyprian testifieth, saying: That which thou thynkest to be authoritie and power, is poyson hydden vnder a faire shew, and miserie vnder a costly couer. Whereby S. Austine sayth, that the more a mā is lifted vp in authoritie the greater danger he is in. Aristophanes ỹ Poet describeth & setteth forth ỹ god of riches (which they cal Plutus) to be In his boke of Noe and the Arke. Epist. 2. ad Episio. Vpon the 106. psalm

feare-

fearful, and to truſt no man, bicauſe that riches and promotions make men to doe ſo, and that bicauſe of the great daunger they be in continually. For to get gœdes euery one loketh abrode: The thief lyeth in waite to ſteale: the crafty merchant, the diſſembling lawyer, by guile and ſubtiltie to deceiue: Children and other that be inheritors, wiſh the death of their parents and friends, to poſſeſſe their gœdes. Other ambitious perſons do long for the death of ſuche as are in office, that they might enioy their places: Promoters and other officers ſearche and ſeke narowly to finde any occaſion to make the gœdes forfaite. Wherby Iuuenal ſayth: Riches gotten by greate care and labour, choake and kill oftentimes their poſſeſſor: wherunto he alleaged many enſamples. Seneca confirmeth alſo: That as wilde beaſtes or fiſhes are caught by the falſe hope of a daintie morſell, in ſnares and hookes: Euen ſo (ſayth he) are men by the vayne truſt of the gyfts of Fortune, whiche in dæde ought not to be called gifts, but rather deceytfull ſhifts, yea ſnares & daun-

Sat. 10.

gerous

gerous rocks. Consider I pray you, howe many we see goe to wracke bothe bodily and spiritually, temporally and everlastingly. Howe many realmes and countreys haue ben subuerted and cast vpside downeward? What tirannie or crueltie hath not bene shewed? What robberies both vpon sea and lande: what periuries, murthers, pilling and pollyng, violence and force, incest, and all kyndes of myschieues are not committed of the gredie and insaciable desire to attaine to riches and estimation? yea of the most puissant kyngs and mightie men, whiche Daniell called Treasurers. And what shal we say then of worldely loue and carnall concupiscence? Also of the passions and vnnaturall affections whiche thence ensue? Daniell. 11.

Plato sayth, that Loue at the beginning, giueth some sweetenesse, but in the ende engendreth one mischiefe vpon an other. Loue is the first whiche hath founde out, and brought forth the sundring and renting of the hart, and troubling of the spirite. And these things followyng, proceede from carnal loue, to wete, care, sor-

rowes and griefes, weakeneſſe of the
Comœd. braynes, curiouſneſſe in apparell, mad-
lercat. neſſe, dreames, thoughts and ſighyng, ca-
lamities, errours, anguiſh, vnquietneſſe,
trouble, fooliſhneſſe, vncomlyneſſe, wan-
tonneſſe, myſtruſtfulneſſe, iealouſie, and
other lyke. Men (I ſay) are intangled
in theſe by loue, euen as Vliſſes felowes,
whiche thorough the melodie and ſwéte
ſongs of the Syrenes woulde abide in *A-
frike*, forgetting themſelues and their na-
tiue countrey. Loue maketh a man oute
of hys wyttes, and cleane beſyde hym
ſelfe, it caſteth hym backewarde, and
ſeduceth hym thorough ſwéetneſſe and
flatterie, it counſelleth nothyng accor-
dyng vnto reaſon and equitie, but lea-
dethvnto al enormities, it robbeth a man
of all temperancie, it is lyke to a hooke
whiche plucketh all maner of things vn-
to it, it is a ſoft enimie, ſwéte ſorrowe,
and ſadde gladneſſe. Loue maketh men
ſlaues, & diuideth them from themſelues.
He is hurte grieuouſly, & vtterly periſhed
which falleth in loue, it is inſatiable, ne-
uer ſaying it is ynough. Terence ſayeth

that

that it seduceth and leadeth oute of the way, euen those that see, and thē that are learned and wyse. Ye is happie, that by other mens example will take warnyng, and through the spectacle of others fal, wareth wyse. Finally, all and euery kinde of euyll proceedeth of those three wyth theyr atherentes, wherewith the whole worlde is polluted, as witnesseth saincte John in hys Canonicall Epistles, saying: Loue not the worlde, neyther the thyngs that are in the worlde: If any man loue the worlde, the loue of the Father is not in hym. For all that (sayeth he) whych is in the worlde, is the lust of the eyes, and the pride of lyfe, is not of the father, but of the worlde, and the worlde passeth away, and the lustes therof, but he that fulfylleth the wyll of God abydeth for euer.

Touching whiche three vices I might rehearse of all sortes of people more than tenne thousande examples. Whereof some (I speak but temporally, and not of matters concernyng the soule) haue lost theyr money, goodes, and estymation,

some their friendes, libertie, life & goodes. But what nede I to spend my time, and to trouble my braines about it. All bookes, whether they speake of the *Assyrians, Egiptians, Persians*, or *Medians, Grecians*, or *Iewes, Romaines*, or other countreyes, are full of it. Wherof rede Diodorus Siculus, Iosephus, Plutarch, Titus Liuius, & diuers other historiographers, which haue written vntil our age and time, and we shall finde that all kinde of euill, at the least cõmeth out of one of these thræe, and daily we find it by good experience, that al mischiefe springeth out of these, yea euen in such as had incorporated and ioyned themselues to the church of Christ, foreseyng persecution, crosses, and tribulations to ensue therby, and by and by for feare of a little losse of worldly goodes, commodities, honours, or otherwise, forsoke and turned againe like the dogge to their vomite, and like the sow, after she hath washed hir self, to hir puddle and mire. And to sette the vanitie and inconstancie of worldly and transitorie thyngs, the liuelier before your eyes, I haue brought in

here

in here twentie sightes or vysions, & caused them to be grauen, to the ende al men may see that with their eyes, whiche I go aboute to expresse by writing, to the delight and pleasure of the eye and eares, according vnto the saying of Horace.

Omne tulit punctum, qui miscuit vtile dulci.

That is to say,

He that teacheth pleasantly and well,
Doth in eche poynt all others excell.

Of which oure visions the learned Poete M. Francisce Petrarche Gentleman of *Florence*, did inuent and write in *Tuscan* the fyr sirste, after suche tyme as hée had loued honestly the space of. xxj. yeares a faire, gracious, and a noble Damosell, named Laurette, or (as it pleased him best) Laura, borne of *Auinion*, who afterward hapned to die, he being in *Italy*, for whose death (to shewe his great grief) he mourned ten yeares togyther, and amongest many of his songs and sorowfull lamentations, deuised and made a Ballade or song, containyng the sayd visions, which bicause they serue wel to our purpose, I haue out of the *Brabants* speache, turned

them into the Englishe tongue.

The first they is: That he being vpon a day alone in his window, where he saw as it were in his minde by a vision a very faire hinde, and also two swift hounds, one white and the other blacke chasing & pursuing hir so long, that at length they caught and killed hir. Which sight caused him to burst oute into sighes and teares for the piteous destinie thereof: That is, for the apointed time of ỹ death of his loue Laura, which he ment by the faire hinde, as by the houndes white and black he vnderstode the daye and nyght, meaning the time passyng away, and not tarying for any one.

Moreouer, he saw a faire ship or vessel made of yuorie & Hebene wood, wherunto also he cõpared his loue Laura, to wete hir whyte coloured face vnto Iuorie, and hir blackishe browes muche lyke vnto the wood of Hebene. The coardes and ropes were of Sylke, and the sayles of cloath of golde, whereby are meant not onely all hir costely rayement or apparell,

rell, but also hir noble and excellent vertues wherewith she was beautified and adorned.

Againe, he sawe a newe bushe oute of a faire Laurell træ, Holly bowes budding forthe, vnder whose shadowe little small birdes didde sing, with a verye swæte and melodious harmonie: Understandyng hereby, hir louyng and curteous talke, hir most pleasaunt and swæts song. And by and by he sawe the lyghtenyng and tempest to wyther and drie vp thys faire and goodly Træ. That is, that a burnyng sickneſſe came, whiche toke awaye the lyfe of this fayre damosell his loue Laura.

The other thræ Visions followyng, are in manner all one, notyfiing hereby that there is nothyng elſe in thys worlde but myseries, sorrowes, afflictions, and calamities: And all that man doth stay hym selfe vpon in thys worlde, is nothyng but vayne fansie, wynde, and smoake. And thus as he hadde passed ouer many a yeare in greate and vn-

fayned loue towardes hir (duryng hir life time) what with flatterie and what in commendyng of hir beautie, caused him vpon a sodaine chaunge after hir departure (as it is sayde) so long a time to mourne and to lamente, but considering with him self, that there was no comfort, hope or saluation in vnholy loue to be loked for, turned himselfe to Godwarde, lamenting and sorrowing the rest of hys lyfe, and repented hym of his former life so yolely and vndecently spent.

The other ten visions next ensuing, ar described of one Ioachim du Bellay, Gentleman of *France*, the whiche also, bicause they serue to our purpose, I haue translated them out of Dutch into English.

First of all, he speaketh of a certayne Architecture or kinde of buildyng, gorgeously and magnificentlike made, as you may see more plainly in the seuēth figure of our visions. Secondly he sawe a spire, thirdely an Arke triumphant. And then the *Dodonian* tree, spreading his shadow vpon seuen hilles, namely vpon the hill of Palatine, the hill Capitolie, the mounte

Vimi-

Vimiall, the mount Cely, Esquilin, Vimiel, and Quirinel. After that, the birde which is able to beholde the Sunne, that is the Eagle imperiall: and the great Statue, whom he saw leaning on a stone pitcher, whereout runneth a great water, wherby he meaneth the riuer of Tyber, with ỹ shæ wolfe, giuing sucke to two childzen, which is the Armes of the *Romains*. The seuenth is a *Nimph* mournyng and wzingyng of hir handes. Eightly, a thzæ flaming fire, wherout a birde flushing moũted on hie. Ninthly, a faire spzing, and a hundzeth *Nimphes* rounde about it, vnto whome came the *Faunes*, which bzake the Fountaine, and dzaue them awaye. Last of all, hæ telleth of Typheus daughter, whiche after hir greate pzesumption and pzide was vanquished and slaine. With all these he goeth about to persuade, that all things here vpon earthe, are nothing but wzetched miserie, and miserable vanitie, shewing also howe *Rome* hath bene destroyed, which of a base and low estate was lifted vp, and become very hie, and that by none other means than couetous-

nesse and the great desire which that people and nation had to money and Ambition, that is, to be regarded, and to haue authoritie and rule following the nature and condition of their progenitours and Predecessoures Romulus and Remus, whiche were (as histories do tell,) nourished and brought vp of a she wolfe, called Lupa. Dute of whose breastes they haue sucked all manner of crueltie and beastlynesse, gettyng so vnto themselues a woluish courage, yea worse than a Wolfe, as Mithridates King of *Ponte* cast them in the teth, bicause they were neuer satisfied of bloud, honour, dignities, and riches, but alwayes indeuoured themselues to get other princes, nations, countreys and Cities, goodes and dominions, wherupon folowed the oppression of other nations, through many great robberies, with great labour and paine, yea to the perill and losse of their owne men and Capitains, and so amplified and augmented aboue measure their empires, realms, and domynions, stuffed and furnyshed their Cytie wyth abundaunce of all ma-

ner

ner of riches, wherupon dyde ensue all kinde of superfluitie and worldely pompousnesse. So that they adorned their Citie with all maner of sumptuous and costely buyldings, wyth all kindes of curious and cunning workes, as Theaters, Triumphall Arkes, Pyramedes, Columnes, Spires, and a greate number of grauen Images, Statues, Medalles and Figures, made of diuers and sundry kindes of stuffe, as Marble, Alablaster, Golde, Syluer, Copper, Pourphere, Emplaster, Brasse and other like mettall, some grauen, and other some cast. All whiche sumptuousnesse and superfluitie hathe oftentymes thorough dissention, discorde and sedition amongst them selues, also by their enimies priuie conspiracy, hate, and particular profite, & by childish and folish counsell, ben to their great hinderaunce and damage. As it is to be sæne in their owne Histories. And as they procæded in all wickednesse, abhomination, superstition, and Idolatrie from time to time, euen so after that *CHRIST* our Sauioure, and King of

all

al kings was crucified vnder Pylate, pre-
sident of *Ieruſalem*, they ceaſſed not dayly
to kill the poore Chriſtians, perſecutyng
the church of God in al places, by al kinde
of cruelte and tiranny, eſpecially in the
time of Nero, Domitian, Traian, Aurelian,
Dioclesian, Maxence, & other like, bicauſe
they woulde not obſerue and kæpe theyr
falſe and ſuperſtitious worshyppyng of
God, but rather rebuked them, & proued
theirs to be falſe. And forasmuch as that
auncient *Rome* would not amend it ſelfe,
and renounce their enorme vices, Idola-
trie and ſuperſtition, and conuerte vnto
the Lorde Ieſu Chriſte, to imbrace the
true worshippyng of God, and the euer-
laſting Goſpel, they haue bene iuſtly pla-
gued, receyuing according to their deſer-
tes, ſuch meaſure as they had meaſured
to others. Therfore are the *Perſians, Hui-
nes, Frenchmen, Germains* or *Dutchmen, Vā-
dales, Eaſtgothes*, & *Weſtgothes* ryſen againſt
them and their Empire, & haue diuided it,
and at lengthe haue they beſieged *Rome*,
and haue taken and ſubuerted, burned,
ſpoyled, and wholly raſed it. So the Lord
through

through his iuste iudgement hath reuenged the innocent bloud of his children. This is shewed vnto vs by these visions and sonets. O worldly vanitie, al things muste passe, saue the loue of God: That which was lifted vp into heauen, is fallen and brought euen to the grounde, & moste miserably perished. As also before their time many other realmes, as of the *Chaldes*, and great *Carthage*, and other, ar likewyse perished. So *Rome* neuer obtained the like estimation since, as it had before being in his floure, as it is to be sæne yet by some auncient monuments, buildings columnes, & walles, which appere there as yet to beare witnesse of Gods vengeance which came vpon them for their sin and wickednesse, to the ende that all godly and well disposed persons mighte perceiue, that God can and will performe his promises, the which he hath thretned in his worde.

Besides all this, the *Romaine* Empire hath ben without an Emperour. iij. hundred & twentie yeares, namely since Augustus vntill Charlemayn. In the meane tyme

time the Bishop of *Rome* began to forget all maner of simplicitie, humblenesse and pouertie, and to neglect the seruice and administration of a true pasture, and to put his minde vpon temporall dominion and rule, beginning so (through the liberalitie of many great Princes, as King Pepin and manye other great Lordes which he inchaunted vnder the pretence of holinesse,) to become so great, that at length he hath set him selfe in the chaire, as soueraigne aboue all the rest, that euen Emperoures were at his commaũdement elect and deposed. For the feruent zeale & deuotion was in many Christians already cold, & many of them were addicted and giuen to worldly quietnesse, great estate, and all maner of intẽperancie and voluptuousnesse: so that they had more mind to securitie and idlenesse, than to labor and paine, to slæpe, than to work, to take, than to giue, to banquet, than to preache: and had rather to take their pleasure in this wicked world, than to enioy the heauenly pleasures in the world to come. After this, dissention rose amongst them

Sigebertus. Geniblacen. Carolus Bouillus.

them for the supremacy: then sought they ambitiously to rule and gouerne euer all the whole world. They wold wel be confessors (as they termed them) but few or none woulde be Martirs, for preachyng was cast aside, and pride had occupied the roum of it: wherupon did folow of necessitie, as (Scripture speaketh: where as Gods word is not preached, ther the people perish) many and diuers heresies, schismes, and sects: as Sabellians, Arrians, Emonians, Macedonians, Priscellians, Nestorians and Eutichians, which diuers and sundry wayes erred in the doctrine and faith, cõcerning the diuinitie. The Maniches contempned and made light of the olde Testament. The Donatists did holde it necessary to be rebaptised again. The Pelagians taught that men could deserue heauen by merits without grace, & other like to thẽ. Amongst the Bishops was discorde in all places. In the Romish church were many mutations about their election: Betwene Liberius & Felicis was great discord about ỳ popeship. Likewise was it betwẽ Damasus & Vrcisi, Boniface & Aulati, Simache

and

Hieronym°. Sigebertus. Geniblacen-fis. Vincentius. Anthonius. Plantina Abbas Vr-ſpergenſis. Iacobus Ber genſis. Hermannus Shedel.

and Laurence, Boniface and Dioſcore, Conſtatine and Philip, Eugenius and Siſine, Formoſie and Stephē, Sergie and Chriſtopher, Benedict and Leo, Gregorie and dyuers other. Amongeſt which, many were accuſed of hereſies, ſome of inceſt, and ſome of other kyndes of euill, of whiche ſome were baniſhed, ſome depoſed, ſome ſclandred, ſome had their eyes put out, other ſome miſerably ſlaine and murdered no practiſes, fraudes, guiles nor violence or oppreſſion was left behind: to none other ende than to attaine vnto promotion, honor dignitie and great eſtate, and to obtaine their malicious purpoſe. After this ſorte did the biſhops procæde in al kindes of vanitie and idleneſſe, to become loytering prelates puffed vp in pride and preſumption, wherby veritie and truth was defaced, and quite aboliſhed. The Sunne began nowe to be darkened and become blacke as a hairen cloath, and the Mone like vnto bloud, the ſtarres of heauen to fall downe: For they dayly practiſed to get newe and more dominions, they attempted by al means poſſible to increaſe

their

their authoritie and power, all their whole ſtudy and labour was to aduaunce their honour and dignitie here vpon the earth, not without ſcattering of the commons and innumerable murthers of the people. Iohn Archbiſhop of *Conſtantinople*, debated to be Primate and ſoueraign of all other Patriarkes. Boniface the third of that name, Biſhop of *Reme*, toke vpon him to raigne and rule ouer all, and to be the lieuctenãt of God, vpon earth. Again, Mahomet comming afterward, would be adored as a great prophet, and meſſanger of God. So that by the meanes of couetouſneſſe, ambition, and carnall concupiſcence, the truth is darkened, & the church of Chriſt moſte miſerably ſcattered and diſpearſed. The *Iewes* by a craftie ſleight, wreſted the ſcripture to maintaine their Talmuith: the *Sarazens* their Alcorane: and theſe prelates and Biſhops their Decretals, and all other errors and herieſies which were vnder that falſe prophet Mahomet in *Aſia* and *Affricke*, and vnder the Pope in *Europe*, with all their curſſed traditions and trifles. They haue baniſhed &

abolished Christe and his doctrine, euery where preferryng their owne ambition, profit, cõmoditie & ease. Wherunto & to obtain it the rather, they haue brought in many superstitions & traditions of men, as Latin seruice (bicause ỹ comon people should not vnderstãd their doings) bells, organs play, cymbales, incense, palmes, candles, tapers, purgatorie, masses for al soules, diriges, obsequies, Pilgrimages, indulgences to deliuer the soules out of purgatorie, after thei haue gotten money inough. Item, church holy days, Rogatiõ dayes, Relikes, yea coales wherwith S. Laurence was broyled, Iosephs hosen, the armes of S. Cornelis, with many more trifles and other relikes. They proced further to the forbidding of mariage, meate, egges, butter: in lyke manner images, and crucifixes were sette vp, wonkyng thereby false miracles, alwayes forseeing to their Maosin, that is, great shops, churches, temples, chapels and Altars, where they might sell their trumperie freely, not without great gain, yea so wel that they were mounted to hie in power, riches

riches, and voluptuousnesse, as we haue
seene by experience, and dayely is to be
seene in places where they are, that they
rule aboue emperors, kings, & princes: &
all this vnder a shewe of pietie and holy-
nesse, as we heretofore haue sayde. Of
these S. Iohn in his reuelation doth warn
vs in his sixte chapiter, where he sayeth
manifestly, that whē the lambe had ope-
ned the seuēth seale, he sawe a pale horse,
and he whiche satte vpon it, was named
death: for this cōgregation of hipocrites,
notwithstanding their copper faces, and
carbuncled noses, through their vnmea-
surable gluttony and dronkennesse, are
yet in their soule pale, deadish, black and
blew, as vnholsom & dead bodies: for thei
haue no true life within thē, nor ỹ blessed
nesse that consisteth in Christ Iesu, & his
holy word. And he which sate on it was
death. Their doctrine and teaching is no-
thing but death and damnation. For hy-
pocrisie engendreth nothing but destruc-
tion of saluatiō, & their fruits are shame
and confusion. For hell followeth them to
destroy those that are seduced by them.

Reuel. 6.
Rom. 2.
Luke 12.
Math. 6.
Esay. 5.

ucrb. 5. Daniel and Paule they haue foretold that Antechriſt ſhoulde be borne of the ſubuerſion of the Empire, and deſolation of *Rome*. And to the ende we myght ſpeake more at large of the thing, I haue taken foure viſions out of the reuelation of S. Iohn, where as the holy ghoſt by S. Iohn ſetteth him out in his colours.

I ſaw a beaſt (ſayth S. Iohn) *riſing out of the ſea*, ſignifiyng the congregation of the wicked and proude hypocrites, which exalt and aduaunce them ſelues as the Ceder treꝛs of Libanus, they are vnnaturall and beaſtly like vnto Elmas the inchanter, ful of fraude and guile, full of falſhod and pꝛide, they are whelpes and generations of the deuyll, ſubuerting the ways of the Lord. Thys beaſt is deſcribed here as the pale horſe in the fourth age, & the cruel Graſhoppers in the fift age, and the mad horſſes with Liõs mouths in the vj. age. This beaſt, meaning the odible, falſ, & damnable errors & peſtiferous inſpiratiõs of the diuel, which at this time reign in the beaſtly mẽbꝛes of that monſtrous body of the beaſt, as namely in the outra-

ruel. 13.

poc. 6.

poc. 9.

gious

gious bishops, spiritual lawyers priests, hypocrites, and false Magistrates, for their heads are their subtiltie, and their hornes signifie their tyrannous might.
It had also *ten crownes vpon his ten hornes*, signifiyng their greate dominion and superiozitie throughout the whole worlde. The diuell is their prince and Captayne most cruell, and that through the iniquitie and ingratitude of the people: but in this point differ the dragō and the beast, from the diuell and his membres, Sathan and his carnal and beastly congregation, for he had seuen crounes vpon his seuen heades, and they haue ten crownes vpon their ten heads, mening, that that which he onely hath stirryng vp of the thyng, that haue they. The signification whereof is, that Sathan is only of abilitie and power to blowe into their eares the thing whiche they with violence, and by force maintayne: where as he is but able by fansies and inspiration, there are these his mete instruments to perfourme it & put in execution by violence, and power, by menaces and compulsion. Wher as he

he dallieth onely by playe, there do they seriously force and violently compell. When he hath only engendred and foũd out any error or false doctrine, they with al diligence, as an infallible truth, allow, confirme and stablishe it, and make of it a necessarie article to beleue on, as they haue put in practise their purgatorie, auricular confession, transubstantiation, worshippyng and carying about of dumb Idols, & Images, the hearing of latin seruice, Masse, and other abhominations. As he hath found out any lye (as he is the father of all lies, and hath ben since the beginning) so may they holde it for a perfecte written veritie, makyng it of good authoritie and might, as experience may testifie, they haue done. Hereout and such like, it is manifest, that they being hys ghostly ministers and spirituall instrumẽts, may execute effectually more wickednesse than he him selfe alone, as their works may wel testifie. Sathã was not of power to put Christ to death, if it had not bẽ through Iudas, into whom he entred, & afterward by the bishops & Scribes who perse-

perſecuted him vnto deth. The Apoſtles, tru miniſters & other witneſſes of Thriſt ſhold neuer haue bē perſecuted, whipped, ſcourged, tormēted and miſerably ſlaine, neither ſhold they at this preſent, if theſe popiſh prelates did not folow & maintain their old & accuſtomed maners, and fulfil ẏ meſure of their fathers. *And vpon his heads were names of Blaſphemie againſt the Lord and his Chriſt.* Al this is nothing elſe than their ſhining & glorious titles, wher with they ſuborne and make great their ſupremacie & their eſtimation, & as holy and blameleſſe to bæ regarded among men, and before the world, wherevnder is couered & comprehended all maner of iniquity. What ar Popes, Cardinals, patriarks, legates, chief heads, archbiſhops, pronotaries, archdeacons, officialls, commiſſaries, prebendaries, vicars, lorde abbot, maſter or doctor, and ſuche like, what are theſe I ſay elſe but names of blaſphemie? for theſe offices & titles are not of the holy ghoſt, neither is there any mention made of them in the holy ſcripture. What is it I pray you elſe, than a great Math. 23.

abbomination & blasphemy that the Pope claimeth to him selfe to be the most holy father, to be the Vicare of Christ, God on earth, supreame head of the Church, the only steward of the gifts, graces, and misteries of God? What meaneth it that Priests and Bishops do arrogátly ascribe to thẽ selues to be Bridegromes, to stand in Gods stead, to haue power to pardon sinne, and to be our Ladies clean and undefiled knights? What be these else than names of blasphemie? For they are nothing else as Zacharie termeth thẽ (hauing no care of fæding of the flock, but through mere negligence and slouth sette a side preaching of the word, through these vain titles) than very offending Idols. Their Decrées, Decretals, traditions, rules, ordinãunces, statutes, customes of the Fathers, general Counsels, Sinodes, and other of their vsages, not grounded on the word of God and his wil, are nothing else but dampnable hipocrisie, and diuelish dissimulation, blaspheming the name of the Lord. For the names of blasphemy on his beade is nothing else but to maintaine

vnder

vnder an honeſt and vertuous ſhew, that which is blaſphemous, to his own aduãcement. *This beaſt was like the Leopard, ſpotted and blemiſhed,* tokens of inconſtancie, chaungeablenelle, and temeritie. *His feete like to a Beares feete,* fearful and horrible, il fauored of fachion, and deformed, ſignifying crueltie, ſtubbornelle, ſtoutnelle and vncleaneſſe. *And his mouth as the mouth of a Lion,* declaring hereby the pride, theft, murther, and all kinde of wickednelle of thole Prelates. Daniel ſaw in a viſion, a Lion, wherto that proud kingdom of the *Aſſirians* and *Chaldees* were to be compared. Vnto the Beare which he ſawe, was likened the barbarous and rude realmes of the *Medes & Perſians.* By the Leopard is meant the vnſtedfaſt kingdome of the *Grecians.* The *Aſſirians* and *Chaldees* were for their ſtealing and Pride, rebuked and curſſed of the Prophets Eſay, Nahum, and Abacuck. The *Medeans* and *Perſians* kept the people of God in captiuitie and bondage. As it is to be ſeene in the bookes of Heſter, Paralipomenon and Eſay. The *Grecians* alſo were very ſpitefull, and full of

Nahum. 25
Eſay. 13.
Abacuck. 1.
Heſt. 23.
2. Paralip. 31
Eſay. 22.
2. Macha. 2.

reproche to the people of God, in the time of that cruell Tyrant Antiochus, as it ap-
.Macha. 2. peareth in the booke of the *Machabees*. But this beast whiche S. Iohn speaketh of here, dothe comprehende all these three which Daniel saw, namely the bodye like vnto a Leopard, pawes like vnto a Bear, and the mouth to the Lion. Whereby the holy Ghost teacheth vs, that within thys one cursed Popedom or kyngdom of Antechrist, should be as much, and more abhomination, Idolatrie, fornication, murther, and all kind of wickednesse, as were in all these three realmes aforesaid. As at this day it is to be sene, and we haue had good experience. No where raigned at any time more pride, idlenesse, cruelty, Idolatry, fornication, adultery, vncleannesse, Sodometrie, enuie, dissimulation, falshode and inconstancie, vaine glorie, iniquitie, sorcerie, superstition and impietie, than doth in this one dominion of Antechrist. Ye alone hath more contaminated Gods holy Temple, than all the infidels together that euer were: they haue most shamefullye intreated and iudged

the

the very elect̃e people of God, which are the vessels of his glory. They haue most miserably and narowly kept vnder, and as it were in prison, the true Ministers of God by their Decrées and traditions. The seueritie and rudenesse of Pharao, Antioche, and Caiphas, is nothing in the comparison of theirs, for in them is all kind of beastlinesse, vncleanlinesse, wantonnesse, concupiscence and carnall securitie. No reason or humanitie hath any place amongst them, they are more lyke beasts than men. The rigorous Proclamations against the *Iewes*, (at the request of wicked Ammon and of Antioche,) are nothing to speake of, to the ordinaunces and statutes of the Antechrists, for thóse were only against the body, but theirs are against the soule and conscience of man also. After this sort doth the Popedõ (which is the dominiõ of Antechrist) bear the Image of the Leopard, of the Bear, & of the Liõ, bicause it is not only partaker of al ỹ wickednesses with other realmes, but it excædeth and surmounteth al other vij. times double in all kinde of iniquitie, idolatry,

1. Corin. 8
Rom. 9.

Hest. 3. 4.
1. Mach. 2. 3

Psalm. 9
Rom. 3.

Rom.3. idolatrie, & abhominations ỹ euer were cõmitted vnder heauen. They haue the mouth of a Lyon, alwaies blaspheminge, cursing and banning: Their fete lyke a beare, signifyng their insatiable couetousnesse, runnyng headlong to euery Rom.1. kinde of mischiefe, very ready to sheade bloud: as leopards are they polluted and spotted with dyuers and sundry inconstant mindes, institutions & obseruings, neuer stedfast or constant, but in al thinges chaungeable and foolishe: for suche 2. Thess.2. as receiue not Gods truthe, are worthily forsaken of God. Therfore God shall sende them strong delusions, that they should beleue lies, that all they might be damned which beleue not the truth, but haue pleasure in vnrighteousnesse. *The Dragon* (sayth S. Iohn) which is Sathan the Diuell, *gaue to the beast* or cursed generation of Antechrist, his beastly members, *his whole power, his seate of blasphemie, and his great authoritie.* To giue them his power is nothyng else, than to make them perfect and skilfull by all maner of craftie, subtiltie and dissimulation, cunnyngly

nyngly to seduce the simple & silly soules: and so forth to confirme and stablysh them in al kinde of wickednesse and falshods. To gyue vnto hym his seate, is to leaue him here a glorious kingdome, full of vainglory, dissimulation, & other wickednesse. To giue him his great authoritie, is to worke by false miracles, signes and wonders, and by false and erroneous doctrine, to allure the people, and to draw the vnbeleuing infidels the rather to the pit of perditiō and euerlasting torments. On this maner is that greate Antechrist a king with Sathan ouer all the children of pride and darknesse. He occupieth and possesseth falsly with Lucifer the seat and toune of God, taking vpon hym euen to search and crepe into mens consciences: For he boasteth him self to stand in Gods steede to deceiue them that dwell on the earth, to reigne and to beare rule ouer them, for so much as they (hauing a blind guide) are led into the ditche of all errour and false doctrine, the very way vnto euerlasting perdition. Touchyng the seat euen as Christe our Lorde (with his Father,

2. Thess. 2.

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ther raigning eternally) sitteth in heauen vpon the seate of his Maiestie in eternall glory & felicitie, euē so sitteth Antechrist, the Pope of *Rome*, I mean, with his father the Deuil, full of pride and blasphemie, in the seat of cōdemnation, in eternal darknesse, ignomie, and shame. Cōcerning his power, euen as Christ receiued his power of God his father, euen so hath he receiued his authoritie of his father the Deuil. Euen as Christ is full of mercy & truthe: euen so is this Antechrist ful of enuie and hate, vntruthes and lies, and al other mischiefs: of whose abhominations & errors, the vnbeleuing and infidel hath tasted. As the holy ghost and the spirite of Christ openeth the misteries of the truth in his elect euen so on the other side hath the spirit of erroure, since the death and reuelation of Christ, darkned truth and set forth the secretes of his malice in the ennimies of Christ. Cōcerning his authority, as christ being man, receiued his authority of god, to doe such miracles as no man else could do: Euen so doth this Antichrist, by the Deuill and Gods permission amongs the infidels

Matth. 28.
Iohn. 17.
Iohn. 1.
Iohn 3.
2. Thess. 2.

infidels and vnbeleuers. So that he in all power and authoritie vniustly vsurped, soloweth, yea passeth his father the deuil. For as he robbed the godly man Iob, and spoiled him of all his substance, goods, children, seruaunts, and cattel, and tormẽted him in his body with Boils and Botches, euen so doth this rauenous and greadye Leuiathan, and cruell murtherer, vexe, consume, and oppresse the poore people, by his spoiling Grashoppers, defrauding the poore of their sweat and bloud, of their paines, trauaile, necessitie, and liuing: no not sparing the feble and sicke, neyther widow nor fatherlesse. No kind of good (be it neuer so vniustly gotten) being brought to them, in shriuing of some one burdened in conscience, but that they are cõtented to receiue it, and that by the way of restitution. Yet neuertheless do they, (which is worst of all) lead mennes mindes to dissimulatiõ, false belief, and other diuelishnesse, doubtfull, desperate, and comfortlesse. Iob. 1. 2. Psal. 73. Reuel. 9

Finally, euen as in the body of Christ, dwelleth fulnesse of the whole Deitie:

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Euen

Euen so in this body of Sathan dwelleth the whole masse of impietie, subtilitie, fraud and malice, with power to worke all maner of mischiefe mightely, substantially and corporally. *And I saw one of his heads, as it were wounded to death,* with the
2. Thessa. 2. sword of his mouth: that is, through the anouncing and preaching of the Gospell. Which thing is come to passe since the time of Iohn Hus in *Boheme*, & after that in *Germanie*, and is since (God be praised) daily more and more, that the head of the Beast is wounded, in places where gods word is preached. As in *England, Fraunce, Scotland, Poland,* and elsewhere, as euery one may wel perceiue, except he will nedes be blinde. For it is euident to al men, that in most places, Buls and Pardones of the Pope are little set by, hys power and might troden vnder feete, hys name blotted out, his Purgatory, Masses, Pilgrimages, Idols, and other like trumperies, cried out vpon. If this be not a deadly wound on the head of the beast, I think it to haue none at all. If this be not a manifest token of his fall to come, there is

none

none to be loked for. *But his deadly woundes were healed.* Although the Gospel hath ben preched in sundry and diuers places, and the popes abhominations cast vpside downe, yet remaineth (in some places) their false priesthood vows not to mary, Sodomish chastitie, auricular confession, or at the least the fashion of it, and other more superstitions. For the beast seketh al meanes to recouer, yea & hath brought to passe, that the eyes of many learned ministers, and pastors ware dimme, and as it were aslæpe, so that they do not narowely searche, or diligently trie euery matter by the onely touchstone of Gods holy word, but weigh them rather by deceiuable custome, and take their course to the fathers, and their good intents. Although they are sure, and throughly persuaded the Pope to be very Antechrist, & that these names are put out of their bookes, yet are these ceremonies, (before of no value or at the least indifferent) nowe of necessitie to be obserued and kepte, as godly rites, honorable and singular ornaments. Although they say, the Masse to

be of no value in Latin, yet in their own language to be a sacrifice propiciatorie: other haue a greate trust and confidence in saying Dimitte nobis, or any other like thing, not vnderstanded. Some will vpholde and maintaine the free wyl in man. Other some wyll not be Papistes, but are well halfe, yea and worse than Papistes. Also the wounded head of the beast is healed and redressed in some places by force and power of worldly princes, the whiche muste fight for the Pope, and in suche tyme and place as it semeth him good, slaying, kyllyng, and burnyng all such as he commaũdeth, destroying their owne realmes, murtheryng and banishing their good and true subiects, bicause they seeke the honoure of GOD, and to serue hym arighte. These Princes bee as it were bewitched and drawne by a subtill kinde of flattery, in calling them ignominiously most christen princes, defendours of the vniuersall and catholike fayth, meanyng the Romish decrees. And after thys sorte is healed and cured the wounde of the Beast, by the meanes of

these oyntmentes and Chirurgians. *And the whole worlde* (sayeth S. Iohn) *did wonder at the beast. &c.* The foolish people, worldly and carnall minded, not vnderstanding the wysedome of the holy ghost, imbracyng all those glorious and ioyfye sightes, as godly, meritorious, and spirituall matters, and wondryng at them, worshypped, exalted, and made muche of it, yea aboue the things ordeined and instituted of GOD. whose blyndenesse is growne to suche grossenesse, that they wyll not nor can forsake theyr olde and more than outragious kynde of worshippyng, whiche is rather custome than religion. For whē they haue any hope that theyr wicked custome shal continue, they clap their handes, and crie oute for ioye with Baals priestes Gaudeamus. *And they worship the Dragon, who gaue power to the beast,* that is to say, they reioyce in their mindes, hoping that their kingdome shall abide and stande: chiefly when they see his head againe whole and sounde that is their gouernour, the godly preachers burned, the Instructers of the people slayne

or banished, persecuted and put to silence as it hath ben practised in our native coũtrey of low *Germanie*. All those that worshyp the Dragon, worship the beast also: for as those whiche honour Christ, honor hys father also, in lyke maner all those whiche adore Antechrist, that is to say, consent and holde of his traditions, masses, and ordinaunces, all those (I saye) worship the diuel, of whom they haue receyued all his wickednesses. *Who is like vnto the beast?* namely in outward shew of holynesse, or obseruation of false rites and Ceremonies. *Who is able to warre against him?* say they, consyderyng that worldly princes are readie to defend his quarrell, and take his parte. The papists goe about by all meanes possible, be it by crafte or subtiltie, by force or violence to maintain their adulterous, fained, & disguised churche in hir diseased estate, power and holy shewe: no kinde of wickednesse, craftinesse, or policie leaue they vnassayed or vnattempted to make them to bee regarded of the people, for holy and spiritual men of gret power, worthinesse

and

and estimation. It foloweth in our text. *And there was giuen vnto him a mouthe to vtter great and blasphemous things.* When Gods truth was reueled vnto them, they thãked him not, but became vain in their imaginations, and therefore God gaue them ouer to vncleane lustes of their owne hearts, blinded with vnbeliefe and peruerted minds, so ỹ whẽ they thought to be very wise, becam then stark fooles. Now vtter they in their counsells, constories & sermons, blasphemies agaynst God, and his Christ. They make the people by straight lawes to cleaue to them, and all their Romishe and beggerly ceremonies and vile borrowed trumperies: be it neuer so great a griefe to them. The holy and sacred scriptures may not once be red, neither may it be had in the mother tong. For the Scripture (say they) must be expoũded as pleaseth them, & according as they think good for their own aduantage. And how trow ye, could thys wound of ỹ beast else wel be healed? for the infallible word of God (which be the Scriptures) hath giuen him this wound. Rom. 11.

They wyll not that Christe be our alone and sufficient Sauior, without our owne merits & deseruings. The Lords supper (whiche in holy Scripture, is called the Communion of the body and bloude of Iesus Christ,) must be wyth them a new crucifyng of hys bodie: Wherin, as in a play or Comedie, one creature alone, playeth fiue or sixe personages or players partes, namely of Iudas, Anna, Cayphas, Herode, Pylate, and the *Iewes*. Weolocke is called of them vncleane, not withstandyng it was instituted as a good and vndefiled ordinaunce of God him selfe, no papistical vowes of Monkes and Friers may be broken, although it be sufficiently proued to be most wicked and diuelish and hath ingendred a thousande Sodomites. Again, that without the blind mumbling and laying on of the priests hande, synnes can not be forgyuen, as they say: for in deede by this one vowe their kyngdome is maintained. And more other abhominations are vttered by his mouth, & yet dayly be, of which (to make it shorter) and not to trouble the reader ouermuch,

Tim. 4.
Tim. 4.
eb. 13.

I will

I wyll leaue rehearsing of them: yet muste I nædes touche by the waye, the great blaspheimie whiche they commit in saying, that the entryng into the holy Church cõsisteth onely by the meanes of their greasing & shauyng, excluding herewithall all other of what estate or condition soeuer they be, calling them lay mẽ, and vnder the pretence of this false title, they take vppon them to bee sauiours of mens soules, affirmyng their Masses to be sacrifices propiciatorie for the quicke and the dead, iustifyng, helping and comforting, and ex opere operato sauing and redæmyng man. And ouer their abhominable and stinkyng troupe of Antechristes, they create & make Emperours and kings chiefe gouerners, only to be maintained and defended by them in their malicious wickednesse. Kings & princes are ordeined of God to be heades and rulers in ciuile and pollitike matters: but God forbid, that a godly and vertuous Prince (whom they disdayn, and are rebellious & disobedient vnto,) should be called their head, and claymea title and supremacie

ouer them, for that onely belongeth vnto Sathan: for the Diuell is (sayeth Iob) the onely chiefe head of the proude.

Iob. 41.

And power was giuen vnto them (sayth our text) *for .xlij. moneths to rule*, which are the three yeres and a halfe of Helias, and one halfe tyme of Daniel, and the thousande two hundreth and three score dayes of S. Iohn. *He openeth his mouth to blasphemie against God and his name, and to blaspheme his holy Tabernacle and inhabiters of heauen.* The tabernacle of God is Christ Iesu, in whom the fulnesse of the godhead abideth wholy and perfectly. By the inhabiters of heauen, is ment his true church, whereout the Aungels are not excluded. These inhabiters then, are those whiche leade an heauenly lyfe in a true and vnfained faith, seeking the things which are aboue, and not on earth, worshipping god the father in spirite and truthe, abidyng stedfast and immoueable to the ende. Many haue entred into this heauen, but are not founde faythful and constant vnto the ende, whiche is lamentable.

1. Reg. 17.
Dan 12.
Apoc. 21. 13.

Coloss. 3.
ohn. 4.
Math 24.
Luc. 9.
phe. 6.

And to this beast, (or beastly Antechrist)

Was

was giuen power to fight against the Saincles. 1.Corinth.
They trouble and vexe continually, with Actes. 4.6.
force and violence, by their wicked and Exod 1.
vngodly Decrees, lawes, and ordinances, Hest.3
by their worldly authoritie and power, 1.Machab.1
the true witnesses, and godly preachers Math. 20.1
of Christ, instructed and taught (euen as Luke. 2.
the Apostles were) of God himself in the 1.Peter.1
truth of his holy word, euē as the wicked
Phariseis in the time of Christ, and his
Apostles did. They persecute them by
writs & proclamations, by banishments,
fire, and sword, as the cruell tirant Pha-
rao and Antiochus did, to shew manifestly
that Christ is that stumbling stocke, and
the stone of offense, whereat the world
stumbled. They search and seeke here,
they hunt there, neuer ceasling vntill
they haue him fast in prison, and forth-
comming, wherat they are not yet satis-
fied, till such time as they haue proceeded
openly before all men, (following their
placcate) thereby to fortifie men in their
error against them. And so vanquished
(as they boast) to condemne thē, although
they are otherwyse before GOD.

Then either they make him to recant, or else if he abide constant in the faythe of Christ, they put him to most cruel death, either by fire or water. *And power was giuen vnto the Beaste ouer euery kinred, tongue, and nation:* For these wicked and abhominable Antechristes spare no man, small nor great, yong nor olde, high nor low, riche nor poore, sicke nor whole, learned nor vnlearned, but that they must bow before them, and become subiecte to their most wicked commaundements, either by force or otherwise: they must haue them, at the least once a yeare at shrift before them, to knowe their minde and intention, whether they be Towne dwellers or Straungers, Gouernours or common people. No excuse will serue or take any place in this behalfe, or else they must wyth Christ, raigne at the Barre among Theeues. And thys power they haue not onely in one place, but in all places, tongues, and in euery Towne, yea they must haue to doe amongst euery familie, destroying the true and godly fayth of all men.

Math. 27.
Mar. 15,
Luke. 23
Iohn. 19

men. *For all that dwell vpon earth, shall worshyp the beast.* They must all consent to their great abhomination. They muste blaspheme and offend God, obserue and kepe their most filthy traditions, and Romishe trashe. They that dwell vpon earth, are such as doe loue them selues more than God, their owne affection more than Gods truthe, putting theyr confidence, comfort, and hope, in the only beggerly merites and vile deseruings of these beastly and abhominable Hipocrites, and not vpon the swete promises of God in his worde, *Whose names are not wrytten in the booke of the Lambe.* They which are not confessed of Christ, nor accepted by his word and promisses. They which wyth the righteous as members of one spirituall body, and bidden in him, are not marked nor Registred, (whose part and portion is not in the land of the liuing) that are not of the nũber of those which the father hath giuen vnto Christ, to be participant of one spirit with him. They which are not ordeined, predestinated nor written in his forknowledge, neither

2. Tim. 3.

Luke. 10.
Rom. 11
Philip. 3
1. Corin. 6.
Iohn. 15
Psalm. 16.
Iohn. 14

Rom. 9. Ephes. 1. Iohn. 1. Iohn. 15. 1. Tim. 2. neither of him before the foundations of the world, elected, & chosen to be hys childrē immaculate in Christ. All these I say, must worship the Dragon. *The Lambe* is Christ Iesu, the which only taketh away the sinnes of the world, in whom is only life, for he is the life him selfe, of them namely which beleue on him, *which was slaine from the beginning*, for all them which are created to saluation. So that his only death, resurrection, and ascentiō, through 2. Corin. 10. the promise of God, is the saluation of thē all, for they all haue tasted of one spirituall meat, & dronke of one spiritual stone. Albeit he came a long season after them in the flesh, he onely did tread downe the head of the Serpent. Also he hath bene Genes. 3. slaine from the beginning, in his mem- Math. 23. bers, as it is to be sæne euidently in iust Genes. 3. Abel, Ieremy, Iohn Baptist, & many more. Math. 14. But those which are not written of the Lamb in the booke of life, be sealed in the 2. Peter. 2. booke of death, and kept (as S. Peter saith) with the Diuel and his angels to eternal death, bicause of their vnbeliefe. *He that* Iohn. 1. *hath eares to heare, let him heare,* (sayeth the text.)

tert.) Ye ỹ hath any wit, let him giue place to ỹ admonition which followeth, he that will be wise, let him iudge according to the demonstration of these things. After this sort doth the holy Ghost certifie hys faithfull, warning them to consider that all which is written, is wrytten to our learning and edification. *He that leadeth into captiuitie shall goe into captiuitie.* Thys warning giueth the Lord, let them take hede if they lust, for he wil that his iudgments be knowne. They which doe afflict and vexe the faithfull in their bodies outwardly, shal be vexed and punished in the spirit with inward darkenesse, and stricke with blindnesse of the minde, to abide the rather in the net of Sathan, and sinne: God wil leaue them in a reprobate sense, and inordinate lust, and suffer them to enter into great errors and diuelishnesse, to beleiue all manner of lies, that they might be damned. *If any kil with the sword,* the poore and innocent for their faith, *must also be killed,* iudged and condemned *throughe the sword* of the spirite, which is the worde of God. The word which I haue

1. Corinth. 8

Rom. 1
2. Thessa. 2

2. Tim. 4.
2. Peter. 2.
Ephe. 6.
2. Thessa. 2

spoken,

ſpoken (ſaith Chriſt) ſhall condemne them at ẏ laſt day, as he teſtified alſo in his Reuelation in the eleuenth Chapter: If any will moleſt or trouble them, the fire ſhall proceede forth of their mouth, to conſume their aduerſaries. *And I ſaw yet* (ſayth S. Iohn) *an other Beaſt riſing out of the earth, hauing two hornes like the Lambe.* Signifying and repreſenting all manner of falſe Prophets, vngodly teachers, which are in their intents & purpoſe wholy and altogither beaſtly, idle, carnall, and corrupted. They are alſo abhominable in the imagitions of their malitious harts, not ſeking god, but their belly, not ẏ honor of chriſt, but their own aduancemēt & vain glory. They riſe out of the earth, enclined & giuen wholly to earthly & worldly wiſdom. The deſire and luſt which they haue to raign in this world, maketh thē to preach not for any loue or zeale which they bear to truth. The deſire of money & couetouſneſſe thruſteth them in. Thei go forward in al kind of wickedneſſe, & ſhall continue til the Lord deſtroy thē, euen as the godly goeth on in vertue & godlineſſe til ẏ time

that

that they shall sée God face to face, in that everlasting *Sion*. This beast was a murtherer from the beginning first of all in Cain, and consequently in the carnal children of this world. Namely in Cham the first vnshamefast sonne of Noe, in Ismael & Esau, in Iames and Iambres, in Balaam and al the false prophets of Baal, in Annas and Caiphas, in Baricha and Diotrephe, and is now a dayes risen again in Friers, Monkes, Chanons, Priests and Chanters, as euery one, (haue he neuer so little a sparcle of light in him) may easily sée and perceiue: especially in their cathedral church where they haue their full course. This beast had .ij. horns like the Lamb, but coũterfaited & altogither fals. *For she spake like the Dragon*. The horns of Christ are hie, & great, wherout only springeth the swæte comfortes of the promises of God, giuen to his Church, congregation and people. Gods word is right, and the Scepter of the authority of Christ, and the rod of his righteous ordinaunces, that whersoeuer this worde ruleth, there are none other strãge scepters, institutions, or customes.

2. Peter. 2.
1. Corin. 15
Gene. 14.
Gene. 9. 17.
21. 57. 28.
Exod. 7.
2. Timo. 3
Nume. 22
Iudic. 22. 23
Ieremy. 20
Math. 27.
Actes. 13
Iohn. 1.
3. Reg. 16.
Psalm. 44

The

The Lambe of God vpon the Mount Si-
on (signifying Christ Iesus) hath seuen
hornes, for in him consisteth the fulnesse
Apocal. 14 of al truth. This beast hath but .ii. hornes,
and those counterfaited and false. They
Iohn. 16. haue well a shew to be Christes hornes,
Colloss. 2. but of a truth they are not. These then do
signifie the corrupting and falsifying the
meaning both of the old and new Testa-
ment, expounded and wrested to a worldly
and carnal vnderstanding. Wherout it
is to apparant and manifest, that it is but
a false shew, ful of dissimulation, and alto-
gither contrary to the Lordes meaning,
not discerning the true meaning of the
holy Ghost. This letter without the spi-
1. Cor. 2. rite of God, is death, and nothing agrea-
2. Cor. 3. ble vnto Christ, neither hath any regarde
Iohn. 14 vnto him. Ye is the truthe and life, this is
Iohn. 6 very lies and death. His word is spirite
1. Cor. 13 and life, theirs is but sounding Brasse, or
tinkling Cimbal, fantasticall, fained, So-
phistical and crafty: although they seme
to haue a likenesse to Christ, yet are they
to none more vnlike. They are onely the
hornes of the beast, to maintain the king-

dom

dome of Antechrist, and not of Christe, for Christes Kyngdome is not of this worlde. They chaunge the true vsage of the good creatures of God, making Idols of trees, adornyng and deckyng stockes and stones, with golde, siluer, silke, velnet, and other iewelles, turning the holy estate of Matrimonie into shamefull whordome, and to all kinde of vnchaste liuyng, to make vs to wander from that seruice which God hath commaunded vs, to their false & moste abhominable superstitions, so to abolishe and make of none effect Gods commaūdement, and to establish their wicked traditions, to bring & leade men at length to detestable idolatrie, wherof they are ful, and to worship things forbidden. And for the maintenāce of their estate, they haue wyth the ayde and helpe of Sathan their chief captaine, wrested, chopped and chaunged the scriptures to proue the adoratiō of the departed Saintes to be necessarie, their masse meritorious, and their workes of supererogation profitable, their purgatorie to bee a fearefull and horrible thyng, and

Iohn. 12. Rom. 1.

Heb. 13.

Math. 15.

other innumerable. These beastly asses and belly God byshops, are not ashamed to saye, that by the Pyter whyche they doe weare, is represented the olde and newe Testamente, whiche to be true, they defende wyth tothe and nayle.

They confesse (as it is in deede) that they do weare but the figure of the thyng: for it is but a shadowe in deede, and an outwarde shewe, not to the glorie of God, but their owne ambition, profite, and cõmoditie, seeking an occasion to persecute the very truthe. They are, of a truthe, the false Prophetes, the very limmes of Sathan, deceyuers, Wolues, hie mynded, inconstant, shakyng wyth all maner of wyndes, traitours, and very folowers of Iudas, dreamers, liers, idolaters, enimies, and aduersaries of truthe and veritie, serpents, and generation of vipers, Foxes destroying the vineyarde of the Lorde, deceiptful workers, faintyng pastors, blynde watchmen, dumbe dogs, diuels incarnated, wycked or euill routes, insatiable beastes, whose belly is theyr god, and their end perpetuall confusion

Math. 7.
2. Thess. 2.
1. Tim. 3.
1. Corin. 6.
Math. 3.
2. Corin. 11.
Ezech. 34.
Esay. 56.
Philip. 3.
Esay. 6.
Iere. 2.

fusion and shame. All these, and many more names, the holy Ghoste doth attribute vnto them, bycause they myngle the sweetenesse of the word of God with the bitter wormewood of their Traditions, so that almost the whole worlde is defiled with the dregs of their inuentions. *This beast did all that the first beaste coulde do before him.* This beastly generation hath the selfe same lying power to deceiue the people, and vnder the shew of holynesse to continue and vpholde thoroughout all the worlde, the same abhominations, as that greate Antechriste hath done euery where. Namely, vnder the Pope in *Europe* and in *Asia*, and in *Affrike* vnder Mahomet. Fynally, there hath Sathan his chayre, where any strange worshyppyng or false seruyng of God is admitted.

And he caused the earthe and them that dwell therin to worship the beast. They make not those onely to commit idolatrie that are ignorant and blinde, but force suche as haue knowledge and vnderstandyng. Oh how many are at this instant in *Bra-*

bant, Flanders, and the low countrey, and elſe where, whiche agaynſt their beleſe, conſcience, and the holy ghoſt, maintain, allowe, and permit the manifeſt Babylonicall abhomination, communicating the venemous dregges of the barbarous cup of theſe Baals prieſtes. They had rather to tarrie ignominiouſly in this beggerly traſhe and filthie ceremonies, than to be depriued of this worldly friendſhyp (to forſake father mother, childrē, eſtate office and liuing,) baniſhed & perſecuted, or aduenture their liues, and if nede ſo require, to leſe it for the truthe, ſo delectable and ſweete theſe worldely pleaſures are vnto them. They rather with Samuels ſonnes wyll periſhe, tranſgreſ-
1.Reg.12. ſing the ordinances of GOD, and with Dathan, Chore, Abiron, be ſwalowed vp, and ſinke into Hel amongſt the wicked, than to ſuffer wyth Chriſte any trouble, contempte, reproche, pouertie, or other calamitie. Suche I ſay, as ſeke and loue the commoditie, and eaſe of their owne fleſhe, their honour, & profite, more than the aduauncement of Gods truthe, lette

them

them not perſuade them ſelues to bée worthy of his grace, for they muſt worſhyp the beaſt, *whoſe deadly wounde was healed*, hys olde and abolyſhed Relygion polyſhed and bernyſhed vp a newe, and hys wozen Romyſhe traſhe patched and newly redreſſed, embrace vpon payne of death. To thoſe helliſhe dogges and infernall Cerberus muſt be rendred and giuen for a time, more honour, reuerence and worſhyp than to GOD hym ſelfe. Their wicked and moſte fylthie traditions muſt now be more (in our countrey) ſette by, than the pure worde of God and the eternall veritie. And why ſhould it not be ſo? Haue not they erected a new ſinagoge and congregation, wherein the wounded head of the beaſt is nowe altogether cured and made whole? They haue amended, botched, and renued agayne their Idols, to ſome they haue made a newe noſe, hand, arme or legge, other ſome are paynted vp or coloured, bernyſhed and made a new, ſo that they now (more like mad men) do carrie them rounde aboute the Citie in Procellion,

Math. 15.

bant, Flanders, and the low countrey, and else where, whiche agaynst their beleefe, conscience, and the holy ghost, maintain, allowe, and permit the manifest Babylonicall abhomination, communicating the venemous dregges of the barbarous cup of these Baals priestes. They had rather to tarrie ignominiously in this beggerly trashe and filthie ceremonies, than to be depriued of this worldly friendshyp (to forsake father mother, childrē, estate office and liuing,) banished & persecuted, or aduenture their liues, and if nede so require, to lose it for the truthe, so delectable and swete these worldely pleasures are vnto them. They rather with Samuels sonnes wyll perishe, transgressing the ordinances of GOD, and with Dathan, Chore, Abiron, be swallowed vp, and sinke into Hel amongst the wicked, than to suffer wyth Christe any trouble, contempte, reproche, pouertie, or other calamitie. Suche I say, as seke and loue the commoditie, and ease of their owne flesh, their honour, & profite, more than the aduauncement of Gods truthe, lette

1. Reg. 12.

them

them not perſuade them ſelues to bée worthy of his grace, for they muſt worſhyp the beaſt, *whoſe deadly wounde was healed*, hys olde and abolyſhed Relygion polyſhed and bernyſhed vp a newe, and hys woren Romyſhe traſhe patched and newly rerefſed, embrace vpon payne of death. To thoſe helliſhe dogges and infernall Cerberus muſt be rendred and giuen for a time, more honour, reuerence and worſhyp than to GOD hym ſelfe. Their wicked and moſte fylthie traditions muſt now be more (in our countrey) ſette by, than the pure worde of God and the eternall veritie. And why ſhould it not be ſo? Haue not they erected a new ſinagoge and congregation, wherein the wounded head of the beaſt is nowe altogether cured and made whole? They haue amended, botched, and renued agayne their Idols, to ſome they haue made a newe noſe, hand, arme or legge, other ſome are paynted vp or coloured, bernyſhed and made a new, ſo that they now (more like mad men) do carrie them rounde aboute the Citie in Procellion, Matth. 15.

honouryng the same images (which they haue so newly arayed and decked wyth silke, veluet, golde, pearles and precious stones, beades, gyrdles, purses, flowers, græne bowes, and all manner of swéete herbes) with song and sundry musicall instrumentes, torches, candles, offerings, and all other kynde of seruice, and knéelyng before them bare headed, they worship, serue, and holde vp theyr handes to them. They kæpe and obserue nowe againe their diuelyshe feastyng, solemne processions and church holy dayes. They eate, they drinke, they laugh, they quaffe, and run after whores, they fight and pike quarels, their stewes are furnished wyth whores: ruffians, and bauds are nowe good victaylers, and are haunted frely: yea all manner of filthynesse, iniquitie and wickednesse, are cõmitted with al grædinesse. Briefly, the kingdom of Sathan is in all things newly erected fortified and established: the head of the beast wel annointed and redressed: so lõg as the popish church stãdeth, so long must they obserue his comaundementes of his

Ephe. 4.

reli-

religion, and maintaine and vpholde his customes, so long shall the true seruauntes of God, the good Christians, be persecuted, banished, blamed, slaundered, mocked, and scornefully intreated, cried out vpon, taken, imprisoned, killed, myserably slayne and burned, in suche sort that their corpses are cast here and there abrode, hanged on trees, gibets, and bushes, and no man will burie them. But thys diuelysh generation and fleshly mynded and wycked people clappe their handes together in token of greate ioy, they daunce and leape, they make mery and are gladde, they make great diners, and sende presentes one to an other, being wonderful wel disposed, bicause they see those that dyd rebuke them of their wycked conuersation, and vngodly behauioures, so irkesomly intreated, they sing and make ballettes, they compose in metre, and sette forth bookes of greate slaunders, blasphemies and lyes, against GOD, his Christe, and his Churche, whyche thyng surely dothe sufficientely proue the wickednesse of their hearts: Psal. 79.

they rage and fume, they are woode lyke bloud thyrstie Tyrantes, they gnashe as fierce and cruell Lyons, and they are very sorie that any shoulde escape theyr bloudy handes. Thys may those testifie whiche haue hearde the Sermons of one B.Cornelis ỹ *Hisper* at *Bruges*, B.Iohn vanden Hagen at *Gaunt*, and that worthie knaue that preached at S.Goule, whiche for his behauiour was banyshed oute of the Haghe in *Hollande*, as the rest of them were worthie to bée. But God be thanked, that the Papistes of oure countrey can none otherwyse clense them selues, than wyth suche foule and filthie dishe cloutes, and fyght wyth such darts wherwyth they hurte them selues.

And it was permitted to hym, to gyue a spirite vnto the image of the beast, so that the image of the beast shoulde speake. After thys sorte come they then, hauyng receyued power of the diuell, flatteryng to the Image to mayntayne their malycious wickednesse, saying after thys manner: Your maiestie is the most vertuous, the most gratious, the most valiant, the most wisest,

wiſeſt, the moſt puiſſant, the moſt noble, the moſt bleſſed, and moſt learned of all Chriſtian Princes and Potentates, all other are but Aſſes, yea nothing in comparisō of your highneſſe. If it pleaſe your maieſtie to cōmaund this or that, or eſtabliſh & ordaine any thing in your realme and iuriſdiction, who is he that dare withſtād your maieſtie? yea if it were againſt the commaundementes of God twentie times, it muſt be obſerued and kept. Upholde then the old Catholike religion of our mother, the holy Church of Rome againſt theſe Heritickes, ſo can ye not doe amiſſe. God ſhall proſper you in all your affaires. Command therfore throughout all your dominion, and ſtraightly charge them by law and Proclamation, ſending one vpon an other, ſo ſtraightly as it is poſſible, to ſhew manifeſtly, that you are the liuely Image of the Pope. It is our duetie to make the Image of the beaſt to ſpeake. Therfore lift vp your voice, ſpeak out with a corage, commaund and charge that againſt the word of God our old Decrees, traditions, and Ceremonies be ob-

ſerued, let them be publiſhed and cried abrode in your name and authoritie in euery ſtreate, and cauſe euery one of your ſubiects to kæpe your placate vpon paine of death. And albeit other Kealmes or Princes blame or check you, for that you gouerne not well, and according to equitie: make ye no account of them, neither regard their ſayings, but go forward ſtil, and obſtinately perſiſte and ſtand to that which ſæmeth good in your owne eyes. Giue ye ſtraight charge that all be put to death that wil not worſhip the Image of the beaſt, or bow their knees before it, and kæpe all his ordinaunces. Thus doing, ye ſhalbe our welbeloued ſonne. Let no man eſcape your hãds. Let none of them liue, but ſlay and kill them, either by fire, water, ſweard, rope, or any other torments: ſpare no man, neither olde nor yong, rich nor poore, great nor ſmall, man nor wife, maried nor vnmaried, yõg man nor maiden, for they al ſpeak againſt vs and oure Dragon, wherby our kingdom ſhould fal, we ſhould loſe our beſt profits, and ſuffer great damage and loſſe. Cauſe alſo that

all

all and euery one, great and small, riche and poze, bond oz frꝛe, be marked on their right hand, oz on their fozehead. And aboue this, that al Wallemongers, Monks, Friers and Pzieſtes be ſhauen, their fingers greaſed, and then holding vp theyr rtght hād (which they are not aſhamed to call it the ſecond baptiſme) pzomiſe, and ſwear by othe, to obey and reuerence the Pope, and the Romiſh Church, and there to vowe chaſtitie. Moreouer that Emperoures, Kings and Pzinces, Archbiſhops, Biſhops, and Doctozs, ſcholes, and all eſtates, receiue alſo a token by oth, which they ſweare to him, that they ſhall take nothing in hande which is agaynſt the Pope and his Decrees, lawes and ozdinaunces, his Seat, and pziueledges: yea that all men receiue this marke in the fozehead. Foz he that is not greaſed with Criſome oz Creame (which they cal Confirmation of the Biſhop) cannot be counted (though he be baptiſed, and beleue in God and Chꝛiſt neuer ſo faithfully) foz a right chꝛiſtian: but foz aboue al, they are marked & graffed in the truſt & confidence

of

of their owne merites and deseruings. For as the right mark of an vpright christian, is the faith working through charitie and loue, (for the pledge of the childrē of God, is faith vnfained,) euen so is the true mark and seale of the Popish Antechrist, to bragge and trust in their owne workes and deseruings, as Halles, Pilgrimages, shrifts, Buls, and Pardons, to be buried in a gray Friers coat, so many Pater nosters and Aue Maries, and an hundred more such dreames. *And that no man might bie and sell, saue he that had the marke, or the name of the beast, or the number of his name.* Whosoeuer doth not confesse or allow that which the Pope teacheth or cōmaundeth, but is contented and willing to obserue, so much as in him lieth, al that which Christ teacheth, commaundeth and promiseth, is to haue no regarde to the Pope nor his trumperies, nor his Halles of Requiem, Diriges, absolutions, and other abhominations: those may neither bie nor sel amongst them. Yea they are excommunicated, persecuted, and condēned to fire, sweard, gibbet or water. But

they

they that beare his mark, are al good children, especially those that haue the double marke, and Caracterem indebilem, (as they cal it) namely his greased and shauen croupe. Those I say, may traffique and occupie freely, practising Simonie, chaunging and selling of Benefices, Prebendaries, and all other of their Romish pedlary, and peuish trash. Iesus Christ cast out of the Temple the biers and sellers, but Antechrist bringeth them into his Temple, there to vpholde them. *Here is Wisdom.* The true and heauenly wisdom consisteth in well vnderstanding of things, and iudging aright of the same: for when we doe not vnderstand things, we are fooles and not wise men. Therefore the Lord dothe admonish his auditors diligently to serch of Antechrist, to ỹ entent that they might kepe them selues from him. For these which receiue the marke of the beast, and worship his image, shal drink of the wine of gods wrath. But al those which (detest his Popedom from the very heart) folow and embrace Christ Iesu and his holy gospel, shall drinke altogither with him on his

Matth. 21.
Mar. 12.
Luke. 19.
Iohn. 26.

his table the drink of life, and of the grace of God in his kingdom. Hereby we may cõclude what great wisdom it is, through which we escape the wrath of God, and attaine to euerlasting blessednesse. For the holy Ghost sayth here incontent by S. Iohn. *He that hath wit, count the number of the Beast.* That is, they (which are not altogither fœlish and deafe, let them count and cast ouer the number of the beast, let them studie and meditate continually on the thing, find fault with it, & abolish that which seemeth maruellous in the sight of the world. *Count* (sayth the Lord) *for it is the number of a man*, that is such a number as the carefull and dilygent man may easily finde out. God commaundeth here expresly, that we must search and count. Therfore they may wel kepe their peace (saith Aretes) which blame and slaunder our godly studie, diligent labor and great paines which we take to wryte against the Pope and his adherents, and his false detestable doctrine: saying that the time is not wel imployed, when we goe about to cast ouer the time, & count the number.

For

For they may euidently see and perceiue here, that the holy Ghost doth commaund vs to search out, to trie, and to make an accompte, to know whom to hold for the right and wicked Antechrist: him namely which (hauing dismissed and put down three Kings,) is of nothing come vp and exalted aboue all, and especially to the subuersion and throwing downe of Christes true religion, hath begon to raigne and rule.

And his number is six hundred, three score and sixe. For so many make these letters in the *Greeke* tong χξς. The name Latinos, Latinus, comprehēdeth the number of fiue hundreth three score and sixe. And it is well and very credible (sayth the holy Martir Irene,) that his name should be so called, for so muche as his dominion hath that name, and are all Latinists that rule and gouerne there. We see heere of a truthe, that this godly teacher being full of the spirit of god hath not failed to foretel the true mening of the holy Ghost in this behalf. For it is euident that the Romish church, is called the Latine church, and

and the Pope ſoueraigne and ſupreame head of the ſame. We ſee alſo ỹ all things in this Church, are done in Latine. And in their ſpirituall courtes, (as they call them) nothing but Latin is vſed and ſpoken: no man may ſerue in this church, except he be a Latiniſt. Moreouer they call Hebrue to be *Iudaike* or Iewiſhe, and the Græke erronious or heretiquiſh: yea they holde the Hebrue and Græke Bible to be ſuſpected, and ſtraightly charge and commaund their Latine (falſly called Icromes tranſlation) to be of euery one imbraced and holden for the beſt. Which thing is ſo manifeſtly known, that it hath no néed of any further expoſition. This number of 666. is ſignified by ſome *Greeke* wordes, (for this Prophecie was written firſt in the *Greeke* tongue) as Anthemos, that is: againſt the glory of god. Alſo it is ſignified by Aruine, wherby is noted a denier or forſaker of God. And Titan, that is the ſonne or the name of Nemroth the tirant. Theſe thrée names or wordes, although they ſound diuers, yet they do comprehéd no more nor leſſe than the iuſt number,

and

and all thys may be made agreable and approued by scripture and reason. For he that is not with Christe, is agaynst him. Some expositors leaning ỳ Greeke wordes, haue practised, to their own aduauntage a Latin worde, namely Lux, containing the numbre aforesayd with the coũtyng letters, whych signifieth (as they name it them selues) the lyghte, or a spirituall companie, where in deede they resemble nothing lesse: for they are very darkneſſe which in no wise wyll receyue the light, but seeke to extinguish the light with al maner of crueltie and torments. We might bring in here besides these names two other names of Antechrist, namely Diabolus incarnatus, and Filius perditionis, which signifie Deuill incarnate, and childe of perdition: Where as in the one lacke but foure of the numbre, and the other six, coũting those letters, which are commonly numbred. But amongest so many words aboue mẽtioned, is none fitter and better to the purpose than the word Arnine, cõtaining a great mistery, and is asmuch to say, as I denie, or I forsake,

sake. It is manifest then, that these haue receiued the mark and signe of the beast, or elle are sealed with the numbre of hys name, which when they hear Gods truth reueled vnto them, say: I will not heare of it, nor beleeue any parte of it, so long as it agreeth not wyth the doctrine and gaye Ceremonies of our holy father the pope, & our mother the Romish churche.

Vpon the.xij. Sonet or vision.

Reuel.17. *I saw* (sayth S. John) *a woman sit vpon a scarlet colored beast.* This woman did a far off seeme to be honest & vertuous, but in deede she was farre otherwise, as ye shal heare. This beast is that great Antechrist (of whom we haue spoken right now) or rather the bodie of the diuel, containyng within him the Pope, Cardinals, patriarkes, legates, bishops, doctors, abbots, priours, chanons, Monkes, friers prebendaries, priests, indulgences, bulles, Nonnes, and the reste of all suche diuelyshe sectes, beyng full of hypocrisie and dissimulation, reignyng wythin the whole Popedome. In lyke manner all Magi-

Reuel.13.14 2.Thess. 2.

strates,

strates and secular powers (that fortifie and defende, as well the Pope him selfe, as also the abhominations and detestable idolatrie which the Romishe church doth vse) be he Emperoure, King, or Prince, Duke, Earle, or Lorde, Maior, Judge, Chauncellor, Bailie, Constable, or whatsoeuer, that maintaine, defende and vpholde by force and violence any thing against God and his truth. Of whose number I my selfe haue bene sometime, and that (to myne owne great griefe be it spoken) thorough mere ignorance, thinkyng to do God great seruice. Wherof I am now ashamed and most earnestly repent me, and am sory for it. And I pray God that this, nor any of the rest of my sinnes, be layde vnto my charge, but that he will pardon me thorough hys infinite goodnesse and mercie, in the name of his dearely beloued Sonne Jesus Christe, oure onely Sauioure and redæmer. And I thanke hym from the bottome of my hearte, that it hathe pleased hym of his mercie, without my deseruings, to haue called me wyth the Apostle S. Paule,

out of the shadowe of death and the companie of hys enimies, to the knowledge of his eternall wisedome in the felowship of his true spouse his churche. Of these I say, which take not themselues, nor any thing in this worlde, but take the glorie of him that bought them, and the accomplishment of his kingdom counted in the sight of the world, as outcastes, but glorious in the sight of God. This beaste is whole of the colour of scarlet reddish, in token of greate tyrannie, sheddyng of bloud and murthers, which they cõmit against those which will not agree to their wicked & diuelish institutions. She is also ful of ignominious blasphemous names: as, your holynesse, your clemencie, your lordship, your fatherhod, your mastership, your serenitie, your worthinesse, honour, reuerence, magnificence, bounty, vicar of God, spiritual lord, phisition of the soule, defender of the faith, supreme head of the church, and many other, as it is same dayly by their letters and writyngs. Moreouer their to too much knowne trumperies, and Jack an Apes plays, are no lesse blas-

blaſphemous than proceſſions, confirmations, greaſyngs, purgatorie, Maſſes for al ſoules, pilgrimages, pardons, mattins Aue Maria ſtella, or Salue regina, Placebo, Candlemaſſe, Palmſonday. &c.

This beaſt had ſeuen heades, and ten hornes, ſignifiyng all his ſubtil practiſes, his craftie fetches and falſe conſpiracies, therby to impeche and withſtande the graces of God, and giftes of the holy Ghoſt: And vnder a cloke of authoritie, through tyrãniſh violence reſiſt the commaũdements of God. *And this woman was arayed in purple, and gilded with golde and precious ſtones and pearles.* Which ſignifieth their coapes of gold, corporal, ſtoales, ſtaues, miters &c. and other like trumperies of ſilk, purple, crimoſin ſattin, redde coloured, bordered wyth golde, pearles and precious ſtones, and aboue this, their counterfaite pietie and ſhewe of holineſſe. This painted, pampred vp, and ſo gaily decked Romiſh churche bragged and boaſted muche of hir Goſpel and hir Apoſtles, of golde, ſiluer, wood or ſtone, decked and arayed wyth all kinde of coſtlyneſſe, whiche is

but an outwarde appearaunce, for they loke for nothyng lesse than to imitate or follow, and to expresse them in their conuersation.

She had a cup of golde in hir hande full of abhomination and filthinesse of hir fornication.

This cup, is hir false and cursed Religion, whiche she dayly communicateth, distributed aboute the Chalice, whiche hir Merchauntes doe so wickedly abuse. It containeth all kynd of false and dyuelish doctrine, all kinde of errroures, lyes, and beastlynesse, all manner of craftie workes of hypocrites, all manner of inuentions of fleshly wysedome, all mans wittie deuises, eyther by crafte, arte, or otherwise inuented, as also all straunge kinde of worshippyng, of idolatrie, fornication, Sodometrie, and all other kynde of iniquitie. Outwardly she sæmeth to be gilded, she reporteth yea & boasteth to sette forth the glorie of God, namely the magnifying of the name of Christ. They say, they preache the sacred Scripture, they lyue in chastitie, and all is nothyng else

1. Tim. 4.
2. Thess. 2.
2. Tim. 3.
Coloss. 2.
Heb. 10.
Rom. 2.

else, but a false, a counterfaite, and deceiptfull shewe of holynesse, full of hypocrisie and dissimulation, a couer or cloke of all mischiefe and abhomination, it is but the bare letter, and the onely name, as the rest of all their doings are. 2. Cor. 3.

And in hir forhead was a name written, a mysterie, great Babylon. A name declaring what manner of woman she is. She is knowne wel inough by hir naughty fruites, of such as are skylful of godly knowledge, and haue also the spirite of vnderstandyng. So that they beyng illuminated, conducted and ledde by the spirite of G D D, maye easily perceyue, iudge, and knowe, accordyng vnto the Scriptures, that shee is nothyng else but an vnshamefacte and pestyferous whore, full of all iniquitie, abhomination and wyckednesse. But thys iudgement is hydden from the Infidels, the whyche are so bewitched and inchaunted by the meanes of their fayre outwarde shewe, their humble knæling, cræpyng, and gaye Ceremonies, that what so-

euer she doth, speaketh, or commaundeth and taketh in hand, they make muche of it, worship and imbrace it, as holy, honest & perfect good: which thing God permitted for they' vnbeliefs sake.

Reuel. 17. *She is called mother of whoredomes and abhominations of the earth*, muche passyng the towne of the *Chaldees* in all kinde of wickednesse, for she is the mother and fountaine both of spiritual and carnall whordome and abhomination. And I saw that she was the maried wyfe of the deuyll. For *I saw hir dronke of the bloud of Sanctes, and with the bloud of the martyrs of Iesus*, which she outragiously and most seuerely hath persecuted and slayne.

And when I saw hir so, I maruelled with great maruell, not onely bicause I saw hir defiled and sprinkled of murther and sheding of innocent bloude, but also bicause of hir greate and abhominable blasphemies. And most of al, I was aboue measure amazed and maruelled, that almighty God coulde or woulde suffer or permit so long hir intollerable wickednesse and detestable and horrible impietie.

Psalm. 85. Iohn. 4. Rom. 2.

This

This woman is called of the Angell, the great whore: that great Citie which ruled ouer the kings of the earth, namely *Rome*. It is no meruaile though she be called that great whore, for no where was at any time more straunge and superstitious, worshippings, vaine institutions, cold & trifling ceremonies, bildes sectes, errors, and false Prophets, yea so many kind of vncleānesses raigned in hir, more than euer did raign in *Sodome* or *Gomorre*, or the miserable land of *Egipt*. This Babilonish whore or disguised Sinagoge of these shauen and greased ones, sitteth vpon many waters, which is, many folish, inconstant, and wauering people, and not vpon those which are grounded vpon the sure rocke of Gods word, and the true doctrine of the articles of the christian faith. With this most wicked, vile, and stinking whore and common strumpet to all men, haue the moste mighty Kyngs, Princes and Potentates, committed spiritual whoredom, in that they consent to diuers and sundry kinds of their straūge, new found, and altogither superstitious

Ceremonies, and other their most wicked decrees. Yere if I shuld make a discourse of al that might be spokē of in this place, time should faile me. My purpose & meaning at this present, is onely to make a shorte exposition and declaration vppon these oure visions, and that in as fewe wordes as is possible, to the consolation & edification of all godly and faithfull Christians. Seing thē, what through the subtiltie & craftie fetches of Babels priestes on the one side, and what for the cruell & straight plackets of Princes on the other side: the dwellers vpō earth for the worldly minded, are all dronke of the wine of hir wickednesse and abhomination, and spirituall whoredom. They are al fallen without the prescript rule of Gods holy word, to a straunge and new found kinde of seruing of God. Moreouer, not only these as couetous, carnall, and other wicked and sinnefull persons haue folowed their abhominations, but also an infinite nūber euen of the elect and chosen of god, haue bene intangled, yea and haue giuen credite to their false lies and erroures.

They

They were so nulled, and busily occupied with their fonde and fained traditions, with their naughtie customes and inuentions, that they moze like senseleſſe persons, without any discretion oz vnderstãding, yea without any respecte of Goos holy wozd, wandzed from all godlineſſe & grace. Not only haue they stouped, bowed, and knæled befoze stockes and stones, lighting candels befoze it, made Crosses, blessing it, kissing it, & held vp their hands to it, but also haue put their confidence in it. Neuertheleſſe it shall not continue alwayes, foz it folowеth. *The .x. horns which thou sawest vpon the beast:* Signifying the Kings, Pzinces, and their subiects, which hæretofoze were fauourers, seruauntes, and maintainers of the Romish churche, sæking to doe good to that whoze, yea to their owne damage and hinderaunce, bicause of the good will and blinde zele they bare vnto hir: Euen as a man which loueth a light and an vnhoneſt woman, is thzough hir loue and allurемēts, so blinded, that he considereth not hir vnhoneſt behauioz, noz cā miſlike any thing in hir, but

Esay. 45. Baruc. 6. Ierem. 2. Reuel. 15.

but frameth himself alwayes to hir plea-
sure, frendship or seruice, and so much as
in him lieth, hating, contemning, and put-
ting to death, through vnlawfull loue,
(wherewith she hath bewitched him) all
them which (meaning his wealth) warne
him of hir, and tel him of his fault how he
is deceiued and greatly misused: setting
before his eyes hir fraude, falshode, vn-
shamefastnesse, fainednesse, and vnfaith-
fulnesse, all which he cannot iudge of, vn-
til his eyes be open, and his vnderstãding
illuminated by the grace of God, so that
when he perceiueth how he was begui-
led and deceiued, he hateth and defieth hir
the more. Euen so are now a dayes the
eyes of many Princes and Kings, Coun-
treis, Townes and Cities, and other wel
disposed opened, and their hearts are tou-
ched by the mighty working of gods holy
spirite, and by the meanes of preaching &
hearing of the word of God, so that now
they defie the whore with all hir traditi-
ons and abhominations which they were
wont to maintain and defend so willing-
ly. Yea those I say which for very blinde

zeale

zeale and loue which they bare vnto hir, were contented to kisse hir fæte, shalbe as now hir mortall and deadly ennimies. They shal not passe vpon hir authoritie: they shall condemne hir vsages: they shall take from hir the Realme and dominion which she now vniustly possesseth: they shall deny hir tribute and obeisaunce, or to doe hir any homage, and at length shall leaue hir desolate and comfortlesse. This shall not Princes only do, but Kings and other temporal Magistrates, yea euen the Metropolitanes, Cardinals, Archbishops, Bishops and Prelates. Of which, many ensamples are at this instant to be foūd. And more followers of these ensamples, wil be hæraster. Which albeit they were the hornes of the beast to defend ý whore withal, yet shal they so abolish hir, mislike hir, and forsake hir, that at length she shal be left whole naked. They shall chase, pursue, and hunt the Babilonish whore of *Rome*, with the cleare trumpe of Gods holy word, that she shall become pale and colourlesse, ready to sound.

Cal to remembraunce what God hath wrought

wrought by his seruaunts, Iohn Wicliffe, Iohn Hus, Martine Luther, Oecolampadie, Zwinglie, Melancton, Capito, Bucer, Caluin, Theodore de Beza, Viret, Peter Martyr, Bullinger, Alasco, Brentꝰ Regius, and other moe. All whiche haue brought low their Reliques, Crucifixes & Idols, (which they call saintes,) Abbayes, Purgatorie, Masses for all soules and Indulgences. And moreouer God shall raise some not inferior to them, which shall make so muche a doe, and bring hir to such a fall, that she shal not be able to recouer againe, so that no man shall regarde hir any more, neyther shall there be any found to set hir vp againe. They shall strip hir naked, that so many as behold hir, may cry out vpon hir, & detest hir, and finally consume hir flesh. Moreouer they shal, besides the taking away from hir al tẽporal reuenues, rents, and al other worldly pleasures, confound hir peruerse and carnal iudgement of the scriptures, and so consequently consume and make weake the kæping and obseruing of all hir whorish Ceremonies. Last of all, they shall all to burne hir with fire,

and

and bring to nought the whole masse of their Decræs, Decretalles, Canons, Customes, and all other kinde of Idolatrie. When as all these abhominations shall cease, and be gone by the meanes of the preaching of the Gospel, then this whore shall not be sæne any more, bicause the harlot continueth no longer than hir estimatiõ lasteth. Take away their customs and Ceremonies, their iewels and costly raiment, their Images (the light of their dominion) their paternitie and estimation, kæpe back their Altares, their Masse, Bishops, Priests, Piters, Staues, Crosses and Banners: of what estimation (I pray you) shalbe their holy (as they terme it) whorish Church: which standeth in nothing else than in outward false shew of many gay trifling and vaine hipocritical Ceremonies.

This kind of consuming of the flesh, or this maner of burning, is not only declared by external proues and euidẽt examples, as it is come to passe in many places in our dayes to diuers Friers, Monkes or Priests, which setting themselues

for

for the defence of the Romish church, were killed and slaine. And yet shall it be with them, euen as Baals Priests with the prophet Helias about the riuer *Rison*, but are yet spiritually by a mistery of that which hath bene foretold. For the Foules, as ye shall heare, shall consume his flesh. *For god hath* (saith the Angell) *put in their hearts to fulfill his will.* God hath giuen by inspiration of his holy spirite in the minds of those aforesaid, and such like persons, to accomplishe in this behalfe his secrete will and pleasure. Namely to rote out wholy and altogither that false and hipocriticall religion, to suffer no longer the enormitie and foule abhominatiō of that Antechrist. After all these manifold Reuelations, *I*
Reuel. 18. *saw an other angel* (saith S. Iohn,) signifying the true ministers and preachers sent in these our dayes. As also in the .vj. Chapter
Reue. 6. of the Reuelation, is made mentiō of the Angell which had the seale of the liuing
Reue. 10. God. Again in the .x. chapter, of the angel which was enuironed with the cloud, and
Reuel. 14. in the .xiiij. Chapter, of the Angell which published and cried out the fall of *Babilon*,

comming

comming from heauen downeward All which is to declare that the godly preachers are sent of God (hauing receiued great power, feruent zeale, and stedfastnesse of the spirite of God) to declare and pronounce the wil of god valiantly, to the ouerthrow of that pestilent whore. For like as the father hath the life within him, euen so hath his sõne Christ Iesu also, and in him liue his seruauntes, without any feare. Iohn. 1. Actes. 13. Mar. 3. Actes. 18. Rom. 12. Iohn. 6. Esay. 11. Esay. 9. 10.

And the earth was light of his brightnesse. Not of the Angell which was but a Messanger, was the earth lightned, but of the power which was giuen vnto him. Wher Gods word is once truely preached, there the whole earth is lightned of the brightnesse of the glory of God. *And this Angell cried aloud, she is fallen.* That great *Babilon*, which was so proud, hie minded, & so common a whore, that blasphemous sinagoge of the hipocrites, is turned vpside downe. She is by the iust iudgement of God, brought to great ignomie and shame. Hir first ouerthrow was, when as the prince of this world was ouercome and vanquished through ỹ death of our sauiour Iesus Iohn. 16.

Christ. Consider and ponder well in your minde, the destruction of *Ierusalem*, after what sort the *Iewish* seruice ceased, and toke an end: namely when the materiall
Luke. 19. temple was throwne down, and not one stone left vpon an other. Now in this our time, she shal haue a more sharper and seuere iudgement through the publishing & preaching of gods word, to the comfort of all beleeuers. Which although it be somewhat as it were deferred, yet let them be as well assured of this hir iudgement to come, as we know and certainly beleeue the other to be come. Cal to remembrãce, and compare this place with the haling & plucking downe of Abbays, Frieries, and other religious houses (as they cal them) in *Germanie, England*, and in other places, and make your accompts, that more and more sorowes shal happen, and surely fal vpon hir shortly. The occasion of hir fall, and the desolation before the lord, is this:
Esay. 22. *She is become a dwelling place to deuils*, more than euer she was before hir first fall, for now enter they a great many at once, yea wel seuen for one.

And

And she is become a keeper of vncleane sprites. For all manner of Idolatrie is maintained and kept by hir spirituall Courtiers and holy fathers (as they call them) as be their Bishops and priests. Here raigneth Simonie, bying and selling of benefices, sacrilege, vsurie, ambition, fraude, couetousnesse, desire of money, & to shed bloud, enuie, malice, lecherie, gluttonie, pride, vncleannesse, and all other wickednesse. Actes. 8. Galat. 5. Ephe. 3.

She is become a sauegard or cage of all vnclene and execrable birdes. For in hir dwelleth the adulterous Bishops, the buggerous Cardinals, and lecherous Prelates, and a heape of Sodomitish Monks and Friers, Nunnes, and Sisters. All these compareth Esay the Prophet to wilde beastes: namely to Dragons, Ostriches, Eagles, Monkeis, Owles, Mermaides, and other rauenous and greadie birdes, and monsterous and straunge beasts: for amongst them hath bene vsed alwayes, and is yet at this present, all manner of vaine and foolishe toyes, as mockings, scoffings and iestings, with crossing, coniuring, gasing, singing, playing, and diuers other foolish & Gene. 18. 19. Esay. 34.

ſtraunge faſhions to mocke God withall. Heere we might ſpeak and reherſe many things: Namely of the kaping of their ſtewes, and how they goe a whoring two maner of wayes: whereunto we might ioyne and declare what gaine and profite the ruffian prelates get thereby. As it is to be ſéene, namely at *Rome*, what reuenues and rents, that great and ſouereign ruffian getteth by his whores. And afterward of the drowning and killing of childrē, and ſecretly murthering, and caſting in corners and ditches, as is vſually practiſed amongſt theſe riggiſh and lecherous prelates.

It is fallen. For all the kinreds and nations of the world, except a very fewe of ſimple and ſely ſouls, which god through his vnſpeakeable goodneſſe, mercy and grace hath choſen and predeſtinated to him ſelfe, *Haue dronken of the wyne of the wrath of her fornication*, Becauſe they haue not rendred thankes to almightye God, when occaſion, opportunitie and time ſerued, therefore they are fallen into that bottomleſſe pit of all errour and abhomination,

nation, to the losse both of body and soul. They haue very carefully and narowly searched to runne a whoring after their hurtfull and damnable witchcraftes and inchauntments, beleeuing and crediting their false doctrine and teachings, and so consequently apply thē selues to exprese it in their conuersation and liuing.

And the Kings of the earth, not hauing before their eyes the loue and feare of God, *haue committed fornication with thys vile and filthie whoore.* Yelding thē selues to many false, Idolatrous, and straunge worshippings. In such sorte, that by the teachings, admonitions, and persuasions of their holy fornicatours, they haue broken the bonde of peace, and haue warred against the true children of God. Which notwithstāding ỹ they haue wrongfully molested and troubled, scornefully intreated and mocked, violently oppressed and persecuted, haue yet (chasing and banishing them) confiscated their lands and goodes, turning their wiues and litle children out of the doores a begging. Aboue all this, so murther they and slay all such

Psalm. 17.
Ierem. 3.
Eze. 16.
Oseas. 2.
Reuel. 18.
Esay. 54.
Eze. 17.

as they can catch, and shed very much innocent bloud, as hanging, drowning, or burning them most cruelly without any cause, yea without any remorse of conscience, euen as if there were neither hell nor heauen, God nor deuil, life nor death, and as if there were no iudgement, or no accoumptes to be giuen before God of all their doings and crueltie. Also their mitred Perchaunts, and shauen Wassemongers, factors and sellers of mennes soules, are waren very rich and welthy by selling of their Oile, Creame, Salte, Holy water, Shrift, Candels, Blessings, Crosses, Banners, Ashes, Palmes, Incense, Ware, Beades, Bulles, and Pardons, letters of Dispensation to contract Matrimonie, licences to eat flesh, egges, butter. &c. All which not God, but they vpon paine of euerlasting damnation, to their owne commoditie and profite haue forbidden. Of like qualitie are their Images, Ringing of Belles, their Reliques, Bones of departed Saincles, and other like things. Whereby, and by many other of their fained holinesse, they are be-

Luke. 16.

Rom. 4.

comes

come (through the aboundaunce of their goods and richesse) so lusty, spiteful, proud and lofty, that they haue obtained the possession and gouerning of Countreis and Realmes, of Cities, Fortresses and Castels, and many other pleasaunt places, Woodes, Warrennes, Parkes, Farmes, Conduits, Fountaines, Hounds, Horsses, and Mules. So that in authoritie and power, in riches, and substance, and in all kinde of plesant things, they are nothing inferior to Kings and Princes.

Moreouer, they are not ashamed to take other mennes wiues to fulfill their most filthie and vnsatiable desires, yea honest mennes daughters, maidens, and seruauntes, yea and yong men too, which they most abhominably and shamefully defile, marre and spoile. I leaue you to consider what gaines Bishops & Prelats gather of the first fruicts of the tenths, of Buls, Pardons, and resigning of benefices. Againe it can not well be tolde, what golde and siluer they get by singing and saying of their Collects, by going and gathering of their yearely Offerings, and

the great liuings, reuenues and rentes, which their Cathedral Churches, Abbeis, Religious houses and Couents haue, so that in al things they passe the welthiest. There is no kind of pleasure come it neuer so farre off, be it neuer so deare and costly, but they wil haue a tast of it. Notwithstãding, they cã play so wel the hipocrites at their sermons, yit seemeth they regarde nothing lesse than the vanitie of this worlde, and praise aboue measure fasting and abstinence. But they haue their
Math. 6. reward here, and shall hereafter haue their portion with the dissemblers and hipocrites, where shall be weeping, wringing of hands, and gnashing of teth.

And I heard another voice, an other warning of the spirite, whereby the true and faithfull ministers of God are instructed and taught, warning vs and saying: *Goe out of hir my people*, come away
. Esd. 2. with Esdras out of that wicked *Babylon*,
Gene 19. goe forthe with Abraham out of *Caldee*,
May. 52. runne and flie with Lothe out of filthye *Sodome*, and meddle no more wyth that whorish Church of *Rome*, denie, forsake,

and

and detest wholly hir false and fained holynesse, hir foule and filthy ceremonies, abhorre hir dissimulation and hypocrisie, curse and ban their trifles and iestings, and haue no felowship more wyth these whoremongers, Nicolaites, & Balaamites. Lifte vp, and repent from the bottom of your hearts your former follie and abhominations which you haue done in times past, and come to me (sayth the Lord) all ye that trauail and are heauie loden, and I shall refresh you. *Get ye away from among them, without looking behinde you, that ye be not partakers of their sinnes,* which is the vēgeance and ire of Gods wrath, and indignation. At all tymes and seasons there haue bene holy and godly men, and well learned fathers, whiche through their excellent and diuine workes and writings haue exhorted and cried (especially since the comming vp of the Pope) for redresse and reformation of the churche, for the amendemente of many faultes, and to sée brotherly exhortation and christian discipline vsed in the same. As by Bertrandus Herebaldus, Berēgarius Thuronensis, Bruno

Andeganenſis, Peter Damianus, Valeriane Medeburgenſis, Bernard⁹ Clareualēſis, Robertus Tuitienſis, Ioachim Abbas, Cyrillus Græcus, Ioānes Salisburgenſis, Gilbert⁹ Lātceſtrius, Angelus Hieroſolimitan⁹, Guilhelmus de ſancto Aniore, Guido Bonatus, Nicolaus Gallus, Hubertinus de Caſali, Pelius Caſali, Petrus, Ioannes, Marcilius Patauinus, Ioānes Paris, Arnold⁹ de villa noua, Michael Cæſenas, Gulielmus Occam, Nicolaus de Luca, Marcus de Florētia, Ioānes wiclefus, Ioānes Hus, Michael de Bononia, Ioannes Hildeshem, Dantes Aligerius, Frāciſcus Petrarcha, Nicolaus Clemadis, Petrus de Aliaco, Ioannes Gerſon, Laurentius Valla, Lodouicus Arelatenſis, Ioannes Segebius, Thomas Redonēſis Gallus, Mattheus Palmarius, Dauid Boys, Dionyſi⁹ Chartuſian⁹, Ioānes Miluerto, Ioannes Gorchius, Ioannes de Vſalia VVormacēſis, Ioannes Ghyler, Ioānes Crutſer, VVeſſalus Groenegenſis, Eneas Siluius, Redoricus Samorenſis, Iulianus Brixienſis, and Hieronymus Sauonarola. Beſide theſe there be other which are of oure time, as Ioānes Reuchlin, Baptiſta Mantuanus, Baptiſta Panetius, Iohannes Creſton⁹, Eraſmus,

Lu-

Lutherus, Zwinglius, Caluinus, and moze other. All whiche, the Papiſtes foz the moſte parte haue condemned foz hereti-kes. To rehearſe here their wzytings, their reaſons and teſtimonies, it would require to much time, I muſte therefoze leaue it behynde. I haue onely reherſed ſome of their names to thys end and pur-poſe, that it myght appeare to the Rea-der, that at all tymes God hath had one oz other, that hath not ben in all poynts conſenting to their blaſphemies. Albeit, the light of Gods truthe was not then ſo perfectly reueled vnto them as it is now a dayes (God be pzaiſed) vnto vs. Many godly and vertuous Emperours & Pzin-ces, haue by generall Counſels, and by al other meanes poſſible aſſayed and pzo-ued to haue a reformation and amende-mente made of all abſurdities, and abu-ſes, whiche were crepte into the churche, but they haue alwayes met with wicked and vngodly pzinces which reſiſted them and letted them of their vertuous enter-pziſes, whiche alſo maintained thoſe An-techziſts in their impietie & wickedneſſe,

defen-

defending them with tothe and nayle to the vttermoste: neuertheleſſe it is without any doubt, that theſe, as Pharao, with all his power in the red Sea, and as that proude kinde of Phariſeys and prieſtes of the *Iewes* in the Citie, bicauſe of theyr manifeſte blaſphemies periſhed, ſo ſhall likewiſe at the hour and time of God appointed, all theſe periſhe and baniſhe away. *For the ſinnes of this whoore*, or the innumerable blaſphemies of this falſe religion, the great abhomination and filthie idolatrie, the burning, hangyng, drowning, and ſheading of innocente bloude,
are come vp into Heauen, there to deſire the
poc. 18. vengeance of God, for their vncleanneſſe & vnſhamefaſtneſſe, hath cauſed & prouoked Gods wrath and indignation againſt them. *And God hath remẽbred their iniquities*, The multitude & greatneſſe wherof *ar come vp into heauen* Therfore haue they moſt iuſtly deſerued the threatened plagues of the moſt righteous God, no leſſe
en. 19. than *Sodome* and *Gomorre*, for their tranſgreſſion and wickedneſſes: which when it was foretolde them, made light of it,

and

and went forwarde to al mischiefe, vntil God pouring out his vengeance, destroyed them with fire and brimstone.

Reward hir euen as she hath rewarded you, Measure vnto hir againe with such measure as she did measure vnto you. Take ye good hæde, and loke narowly, ye that haue gotten the iudgement seate: Crie vpon hir, euen as she dyd crie vpon you, snare hir, as she hath snared you. Againe, as she hath heretofore wrongfully molested and troubled you, scornefully intreated, yea, and by hir Traditions iudged and condemned you euen vnto death, so nowe do ye likewise rebuke hir, and exhorte hir of hir wyckednesse, iudge hir like a very harlot, and condemne hir by the mightie and true worde of God to euerlasting fire, whiche can not be quenched. *And giue hir double according to hir workes. And in the cup that she hath filled to you fill hir the double.* That is, render vnto hir double in all punishmentes, and giue vnto hir euen for worldly punishements whiche she hath brought vpon the elect of God, hellishe torments. For corporal

Math. 5. 10.
Iohn. 6.
1. Corin. 4.

poral and bodily troubles and vexations, eternal pains and torment of the minde: for the blame and ignominie of thys worlde, perpetuall shame and confusion: for temporall death, euerlastyng damnation both of body and soule.

And the cup. &c. That is al kinde of troubles, aduersities and miseries whiche she filled to you out of hir cup, that is, caused to come vpon you, shalbe doubled to hir againe: for (as it is sayd) she shall receyue for temporall euils, euerlasting. The holy Ghost calleth here double, that which is without comparison, euen as a little tyme to no time or euerlastingnesse. Hir pleasure and ioy shall be conuerted into sorowes and griefes, hir mery and pleasaunt talke, hir iestyngs and laughyngs into wepyng, mournyng, wringyng of handes and gnashyng of teth. Hir commaundings shal be turned into crauings, hir reuerence into contempt, hir honoure into shame. &c. For she hathe pretended moste faynedly an holy kynde of priesthode, she boasteth and braggeth much of that whiche they are furthest from. She

hath

hath vsurped and wrõgfully taken vpon hir, and proudely claimed vnto hir a royall maiestie and highnesse. Whiche two kynde of dignities she hath yet worse vsed: lette hir therefore wayte and attende on the plagues and punishementes due vnto hir pernicious temeritie and arrogancie. Take away hir pleasaunt Euphrates, wyth the spoyle and greate reuenues, wherewithall she hath hytherto so vniustly maintained and kepte hir selfe, and throw hir in the deepe pit of all miseries and wretchednesse. *For she sayth in hir heart, I sitte being a Queene,* enuironned with ioy and pleasure, I am the chiefe of the vniuersall worlde, on me dependeth the Catholike and holy Churche, I haue authoritie and power in Heauen, earth, and Hell: I haue also might to binde and to lõse, to saue and condempne: It standeth not with me, as it doth with these that be not of this worlde, for all thyngs here are at my commaundement.

Esay. 47.
Math. 11. 23
Math. 16.

I am no Widowe, I am not desolate.

The hyghest powers and gouernours of thys worlde do assiste and defende me, putting

putting to death al those that lay against me. Nero, Domitian, Traian, or Maxence were neuer more addicted to the defence of my predecessours, than are now adays the Princes of our tyme readie to maintaine wyth fire and faggot my Decrees, Traditions and Ceremonies. *Therefore I shall see no mournyng.* I shall continue alwayes, I shall be called Madame at all tymes: my kyngdome shall abyde for euer, my seate shall no man take awaye from me, I shall neuer fall, nor any euil can come vppon mee. After thys sorte, boaste (wyth no small presumption) our Papistes also, saying: That the lyttle vessell of Saincte Peter may wel by the reason of weather and tempeste be shaken, and with the waues of the sea troubled, but neuer can be ouerwhelmed or perishe: hereby goyng aboute to proue that their superstitious and Romyshe churche should abyde styll, and neuer be ouerthrowne. But they consider not of what abilitie and power the Lambe is, whiche abideth vppon the mount Syon, against whom they stick and make warre against

Deut. 8.

continually: whose congregation and little flocke they persecute daily with great tyrannie, cruelties, and rigorousnesse.

Therfore shal hir plagues come at one day. God shall once poure vpon this wicked race & malignant church, *Death, sorowes, hunger and sworde.* euen as he dyd sende vpon the synfull Cities fire and Brymstone.

They shalbe depriued for euer of the life which is in Christe Iesu, they shall remaine in sobbes and teares, they shal not ceasse to mourne, to wring their handes, and gnashe their teeth, they shall be inheritours of euerlastyng darkenesse, their worme shall neuer die, they shall hunger and neuer be satisfied. And this whore with the whole generation of hypocrites shall be burnt with vnquencheable fyre, prepared for the deuyl and his aungels. This sentence is not so seuere as true, for the Lorde who shal iudge them, is of power and might: he is holy and faithful in mercie, true in his worde and promise, marueilous in all his workes, fearefull, terrible and righteous in his iudgements against the wycked. No man then shall

Gen 19. Exod. 9. Psal. 11. Collos. 3. Math. 24. Mark. 9. Math. 25. Psalm. 90. Rom. 3. Dan. 5. Leui. 10. Deut. 1.

be able in those dayes to withdrawe any part of the threatned vengeaunce of hys wrath from the euill doer. Neither oure Lady with castyng of hir breades into the ballaunces of S.Michaell, neyther S.Iohn Baptist, with hys lambe holdyng a crosse, neyther S. Peter wyth hys Key, nor S. Paule, wyth his swoorde (as they vse to make them) yea and if Moyses, Samuel, and the rest of the Prophetes, with Noe, Dauid, and Iob, would make intercession yet shoulde they not be hearde. *And the Kings of the earth*, namely the worldly and carnall Princes whiche *haue committed fornication, and lyued in pleasure with hir*, in all vncleannesse and filthynesse, *shall bewaile hir*, when they shall see hir ouerthrowen and so yll intreated, it shall grieue them sore, that they may or can not maintaine and defende hir with water, fyre and swoorde against God and hys saincts, for they shall be nothyng well pleased with the ordinaunces and institutions of Christe, bycause they doe hate nothyng more than the workes of the spirite, that

is, to

is, to frame they? liues acco?ding to the will of God. It shall anger them to the hearte, that they are not able to burne still and slay all those that speake, write, o? p?eache agaynst the de?des of the flesshe and do rep?oue them of their fo?nication, adulterie, and they? mischeuous and in-o?dinate lyfe, and rebuke them of they? moste abhomynable idolatrie.

And lamente ouer hir, When they shall see the smoke of hir burnyng. And shall stande a farre of, for feare of hir tormentes, crying and sayng: Alas, alas, that greate citie Babylon, that myghtie Citie. Alas, our mother the holy Churche of *Rome*, so many holy fathers, Popes, Cardinalles, and Byshops: Alas, so? our Monkes, Chanons, and Friers with their so holy, so deuoute and straight lyues and rude garmentes. Alas, so? so many Pardons, Indulgentes, and confessions, so many p?incipall dye Feastes, Holy dayes, and gay Coapes and Garmentes. Alas so? oure holy Water, holy Candelles, holye Palmes, holye Asshes, hallowed Belles, Reuel. 18.

organs play, and prick song, and the rest of our so gay ceremonies. With these and the lyke wordes shall they bewayle hir, trembling and quakyng for feare, & crying out on this maner: Wo, wo, to that strong & great citie Babylon, ỹ mightie citie: for in one houre is thy iudgement come. Thou art sodainly perished with ỹ
2. Thess. 2. sword of his mouth, before thou canst be aware of it. Alas, who shal now pray for vs? who shal now sing our Diriges, masses of Requiem, and do the funeralles for our soule? Whether shall we go nowe to shrifte? who shall now absolue and pardon vs our sinnes? where shall we nowe fetche oure ashes? Who shall consecrate vs our Candles and Palmes? who shall sing or ryng and cast holy water at oure burials, and redeme vs out of purgatory? Suche shal be the complaints of the wicked and faithlesse persons.

And the merchants of the earth, whiche do make any traffike of the marchandise of their Temple (whiche place dothe serue them in steade of the market) as well amongest the Mahometistes, as the Papistes.

pistes. But bycause we are moste troubled and molested here in *Europe*, of that popishe Antechrist, we shall endeuoure to speake as we haue done hitherto most of hym. These merchantes then (I say) *shall bewayle hir, and mourne ouer hir*, very sore, and muche more than the kyngs dyd. *For no man buieth their ware any more.* their pedlary is nothing set by any more The wares or merchaundises of their shoppes, are Masses, prayers, blessyngs, Crosses, their cakes, greate and small, whyche they sell (to get the more, as it is estéemed) in stæde of God their maker, Holy breade, holy water, Candels, relikes, Pardons, Scala cœli, Diriges, Annuaries, and dyuers other lyke, whereby they get the very sweate and bloude of the poore silly soules. All whiche they sell for good money daily, and yet they kæpe neuertheless: For the people haue but the hearyng, the eye syght, or a taste of trifles.

And euery Shippe maister, and all the people that occupie shippes, and shipmen, and whosoeuer trauaile on the sea, shall stande afarre

of: That is to say, all Bishops, Ordinaries, Abbots, Parsons, Vicars and Passing Priestes, and other lyke, liuyng on the sea: Of these wauering, blinde and zealous people, al these (sayth the voyce) *stode a farre of*, euen as the merchants dio, *and cried*. In like maner *When they saw the smoake of the burnyng, saying: What Citie was lyke vnto this great Citie* in ryches, power, wealth, and voluptuousnesse? No Prince or lorde is better entertained, of al thyngs better prouided, and more attendance giuen vpon him than these shauelings be. For their truste and confidence is onely in this Citie, this is their God: Herein consisteth their whole felicitie and blessednesse.

These Shipmen shall (bycause of their greate losse) *so weepe and wayle, that men shall cast duste vppon theyr foolishe* and fond wytlesse *heads*, that is to saye. They shall be so wrapped in darkenesse, that they shall not see in their vnderstanding bycause of their vnbeléefe, and also their knowledge shall bée made dull, blunte, and

and beastly, by the meanes of iealousie, furie, and rage. All this shall they do, to shewe theyr greate griefe: as for theyr repentaunce, it shall be lyke vnto that of Caius, Pharao, Esau, Antiochus, and Iudas, their predecessoures. And in theyr sorrowe, they shall complayne on thys manner: *Alas, alas, that greate Citie,* that worthie and moste famous *Rome,* that swæte and pleasaunt *Babylon,* oure holy mother, *wherein we were made so ryche,* so proude, so myghtie and glorious, that al the worlde dyd dreade, honour and serue vs, and we felte no trouble, no kinde of aduersitie, or miserie, *is now made desolate,* she is fallen. *The apples that thy soule lusted after, are departed from thee,* the learned, the wyse and men of vnderstanding whiche thou for the maintenance of thy beautified whoredom desiredst (sayth the menacing voyce of the holy Ghost) are now departed from thée, and wil not (since they haue sæne and considered thy great abhomination) haue to do with thæ any more, but they shall forsake and leaue thæ, curse and abolishe thæ quite: and where

Gen. 4. Exod. 8. 9. 10. 11. 12. Math. 26.

as they were wonte to prayse, make muche of, and magnifye thee before the worlde, shall nowe defye thee, yea, and (by the testimonie of the holy and sacred Scripture) rebuke, condempne and confounde thee. Of the common sort also men of an honest and ciuile lyfe, whiche were wont to defende thee, nothyng suspecting but thynkyng that all these trumperies, and beggerly Ceremonies were profitable and necessarie to be obserued (notwithstanding that thy lyfe and conuersation was wicked and to too haynous) shal speake agaynst thee, & flie from thee as soone as their eyes and vnderstanding by the vertue of the spirite of God shalbe opened, seyng that thou arte detestable and diuelishe. Briefly, no man, haue he neuer so little a taste of Gods holy word, shalbe able to abide thee, or suffre thy manyfest whordom any longer: for thy vpholders are but dissemblers, men plesers, flatterers, railing Sophistes, Scoffers, brawling Canonists, Sorbonists, Epicures, Libertines, and other vngodly and slaunderous persons, very Antechristes.

Math. 6.
Galat. 1.
1 Tim 4
2. Tim. 4.

Tou-

Touching honest, sober, discrete and ver- 1. Tim. 3.
tuous persons, busie in godly workes, fea- 1. Tim. 5.
ring God, and seeking his glory from the bottome of their hartes, which also desire with all their strength, zeale, and feruencie to set forthe the same, they shall leaue and renounce al thy pestiferous & dangerous wayes. These grosse and fat shippemen, and mariners shall say yet. *Woe, woe, Alas, alas, that great Citie wherein we were made rich, all that had ships on the sea, by hir costlinesse, for in one houre she is made desolate.* We which had Bishoprikes, Abbays, Benefices, Prebendaries, and great Reuenues, amongst these folish vnstedfast, and worldly minded people, waxed by al maner of wayes welthy and riche, through the deare and costly wares which oure shippes were laden withall on euery side, which ar innumerable. We (I say) are in great heauinesse, and in such a perpleritie when we remember of that so great and famous Citie, as we are not able to expresse, because of hir so sodaine fall, being in one houre.

A Theatre

¶ The.14.vision containing the iust iudgement of god ouer the assembly of Antechrist, and that gratious vengeaunce of the innocēt bloud of his good and faithful seruaunts: which I haue taken out of the.xix.chapter of the Reuelation, where it beginneth in this maner.

Reue.19.11. *I saw the heauens open:* that is to say. The misteries of God were shewed me, and his secretes were fully declared and expoūded vnto me, I perceiue that through faith and humblenesse, great knowledge of the misteries of God were obtained. Esay.66. Wysdom.11 Matth.11.12. For the heauens are opened when Gods word is frely preached, and are shut vp when it is not preached, or not regarded, but in the stead of it, men are fedde with dreames and lies. *And behold a white horse* appeared vnto me. Wherby are ment the true and faithfull ministers of the word of God: whose office and condition is, (as 2.Corin.1. S.Paule saith) to announce throughout all the whole worlde this heauenly doctrine, and instruct, teach, & admonish both great and

and small. *And he that sate vpon him, was called faithfull and true.* This is the onely and true sonne of God which is called faithfull, iust, and true, bicause he is founde faithfull, and vnfallible in hys promises and worde, for the Lord (saith the Psalmist) is very righteous in all his wayes, true in his sayings, perfect in all his doings. He cannot but teach a right, and speake a trouth, for he is the truthe him selfe. No more cannot those which are indued with his spirite, who leadeth and conducteth them in all truthe. He hath done according to iustice and equitie in condemning that wicked and abhominable whore, in destroying that filthie sinagoge of Sathan, in deliuering and exalting his poore afflicted Churche. First of all he did fight in his owne persone, as a worthy Champion against the deuill, hel, and damnation, whom he hath ouercome, conquered and vanquished by his owne death, and glorious passion. And now doth he ouerthrow the Deuill, and all his adherēts, by the meanes of his faithful seruaunts, distributers of his holy

Math. 16. Actes. 9. Psal. 145. 17 Psalm. 51.

Rom. 9. Iohn. 14. Iohn. 16.

Psal. 23.

Ioh. 16.

1.Cor.15. ly word and mysteries, which he nowe
Iohn.12. graciously sendeth vnder the figure of the
white horse. For his seruaunts (as Aba-
Aba.3. cuck testifieth) are lustie and wel anima-
ted horses, whom the Lord conduceth,
which ar (as Ieremie calleth them) whiter
than snow, by the meanes of their vnstai-
ned, and vndefiled faith. *And his eyes were like as a flame of fire,* mightie and cleare.
Whereby is not only vnderstanded his
godly wisdome and knowledge, whereby
he knoweth and iudgeth al things, but al-
so all the heauenly and spirituall giftes of
Zech.3. the holy Ghost. Behold sayth Zacharie, vp-
1.Cor.1. on the only stone (which S. Paule expoun-
deth to be Christ,) shalbe.vij.eyes, which
are the.vij. spirites of god, wherwith god
doth lighten the hearts of his chosen, and
kindleth the fire of his loue in ỹ minde of
Psal.119. his faithful. His word is a lãtern to their
feete, hys law and testimonies are pure,
and vndefiled, giuing light to the eie. *And vpon his head were many crownes.* Euen as
1.Esd.3. the same was seene (being a figure of
Eccle.49. Christ) vpon the head of Iesus the sonne of
Iosedech the high Priest, to signifie that

Iesus

Iesus Christ is the soueraigne and king aboue al kings, which hath power in heauen and earth for euer. He ruleth and gouerneth al nations with an iron rod. For he is the Lord of hostes, the euerlasting king of glory. He is a mightie and puissāt gouernoure, setting ouer the Mount *Sion* his holy hil. He giueth prosperitie and gouernment to Kings, and his elect and chosen are crouned in him with grace and mercie for euermore. For he reserueth in heauen for vs, an inheritance immortall and vndefiled: Againe, he hath layed vp for them that kepe the faith, a crowne of right eousnesse, and wil giue a crowne of life to them that be faithfull vnto the death. &c. All warrefares and victories of the saincts depend vpon him only. *And he had a name written*, to wit, almighty, marueilous and feareful, Adonai, Emanuel, a name aboue all names, euen the holy one of *Israell*, the Lorde of Sabaoth, the Lord of hostes, our redeemer, sauiour, and righteousnesse. *No man knewe this name but hym selfe* and them whiche he hathe reueled it vnto, neither flesh nor blonde, nor

1. Peter. 1.
1. Timo. 4.
Reuel. 2.
Iames. 1.
Math. 16.

Heathen

Heathen, Turke, Jew, or false Christian is able to cõprehend thys name aright: Albeit they haue good signes and tokens, yet no man can say that Jesus is the Lord, without the inspiration of the spirite of God, who openeth the very truth of God. The number of Gods elect are also signified or comprehended vnder this name, which the world can not acknowledge nor vnderstand. *And he was clothed with a garment dipt in blood.* His mortall bodie which he toke vpon him for our redemption, was so sore beaten and grieuously wounded, that from the soule of the fote to the very crowne of the head, euen from top to toe, nothing was lefte whole or sound. This mighty Champion is he which came from *Edom* and *Bosra*, whose garmentes were sprinkled with bloud, his clothes were rayed, euen as of those that treas the wine presse. For his manhode suffred most shameful & paincfull death. He him selfe alone trode the wine presse of his wrath, and had none to helpe him. He his owne self was woũded for our sinnes, and our infirmities

Math. 16.

1. Cor. 12.

Esay. 63.

Esay 53.

Math. 8.

1. Peter. 2.

were

were layd vpon him, and by his stripes we are healed. *And his name was called the word of God.* Christ Jesu the sonne of god, is that eternall and euerlasting word of God, which was from the beginning by God, by whom also heauen and earth are made, and all that in them is, the verye image of his substance in whom the father is represented, wherby also we vnderstand and know the wil of the father, for the word of God is a true guid of the conscience. This word was made flesh: that is, became mã for our sakes, sauing, iustifying, and glorifying all those that beleeue on him. *And the warriers which were in heauen, followed him vpõ white horses.* These are the true & faithfull ministers which follow their maister and chief captain Christ Jesu vpon white horsses: that is in innocency of life and godly cõuersatiõ which they professe. These horsses are nothing else than their mortal bodies redy to battaile. For true christiãs mortifie their flesh, ẏ concupiscence therof, & bring their carnal lusts vnder subiectiõ, & their bodies obedient to ẏ spirit. They become

Iohn. 1.
Ephes. 3.
Psalm. 33.
Heb. 1.
Colloss. 1.
Iohn. 1.
Coloss. 3.
Gala. 5.

seruaunts

Rom. 6. seruaunts to righteousnesse, and not to sinne, they are worthy Souldiers of God, for they follow the Lord of hosts: such an armie saw the seruaũt of the Prophet Elizeus in *Doatham* in a vision. *They were clothed with fine linnen, white and pure*, signifying the simplicitie and innocẽcie which they haue in Christ Iesus their captaine, and good and perfect gifts which the Lord giueth them. As S. Iohn him selfe expounded them a little before, where he sayeth that the fine linnen are the true iustifications which they haue of none other, but from their head Christ. These are ỹ spirituall weapons wherof S. Paule speaketh, saying: 1. Cor. 10. Though we walke in the flesh, yet we do not war after ỹ flesh, for the weapons of our warfare are not carnal but mighty through god to cast down holds: *and out of his mouth wẽt a sharp sword*, which is that wonderful iudgment of his word. Through this sharpe sword are the faithful and beleuers saued to life euerlasting, and the wicked infidels iudged to euerlasting death and damnation. For it is vnto some a sauior of life vnto life, and

to

to others a sauior of death, vnto death. Iohn.15.
With this sword shall be cut of the dead 1.Corin.5.
braunches which in him beare no fruicts,
and the rotted members from the body.
In like manner shalbe the good from the Math.24.
bad, and the Goates from the sheepe, with Psal.2.45.
this sword deuided and separated: Oh
how terrible, fearefull, and sharpe shalbe
the iudgement of the Lord, the rod and
scepter of his dominion against the wic-
ked in those dayes, as he shall say: Goe Mat.25.
from me ye cursed into euerlasting fire:
Again, how comfortable & ioyful a thing
shall it be for the elect to sée them selues
exempted of this condemnation, and to
haue the fruition of that soueraine blessed-
nesse in eternal glory. *For he it is that trea-*
deth the wine presse of the fiercenesse and wrath
of almighty God. That is: he shall poure
forth his vengeaunce vpon the proud and Esay.63.
infidels, and shall punish them most gre-
uously with his strong & mightie arme,
stretched ouer their heads, striking them
in his rage & furie, wherunder all things
are set. *And I saw an Angell standing in the*
Sunne, signifying the Apostles and al true

Mal. 4. Luc. 20. Heb. 10. ministers of the word of god which stand in the bright & cleare sunne of righteousnesse, which is Christ Iesu, that amiable and shining morning starre. And these worthy witnesses stand fast in a stedfast assurãce of faith in his name, against the whole multitude of Antechrist, without 1. Corin. 10. mouing of their fæte from ỳ well grounded stone, which is Christ Iesu, which for nothing in this world, be it persecution, Rom. 8. paine, torment, or deathe, will shrincke therefro. *And he cried with a loude voyce to all the Foules that did flie by the middes of heauen.* This voice cried, and shall call vntil Esay. 55. Prouerb. 1. the worldes end, with a feruent and constant mind, vnto al foules which flie vnder heauen, to them which are humble of James. 1. mind, and become spiritual through faith Esay. 31. and heauenly giftes. These flying foules laying aside, & quite abolishing all worldly pleasures or corruptiblenesse, lift themselues vp aboue their affections on hie, Philip. 3. and make their cõuersation to be in heauen, and lead here in earth an heauenly life. These are the chosẽ soules which the father feedeth and sustaineth wythoute

their

their own deserts. Such a one was Abra- Gen. 11. 12.
hã in *Mesopotamie*, Moyses in *Sinai*, Helias Exod. 19.
vpon ỳ mount *Carmelus*, Daniel amõgst ỳ 3. Reg. 18.
lions, Paul in *Damasco*, S. Iohn in *Pathmos*, Dan. 6.
and many moe euen herein *England*, and Acts. 9.
in other places, and shalbe to the worlds Reue. 1.
end. The maner of their calling is: Come Ephe. 4.
assemble you in vnitie of faith and mind, Colloss. 3.
knit your selues togither in Christ Iesu,
in loue which is the bond of perfectnesse,
that the peace of god which passeth al vn- Phil. 4.
derstanding, kæpe your hearts & mindes
in Christ Iesu our Lord. *Prepare ye* (sayth
the Angel) *to come to that* great and super-
naturall good *supper of the Lord*: Which is
that eternall and euerlasting refreshing
of the soul. Come on and tast of the most
daintiest dishes, & most sumptuous fare, 1. Corin. 2.
which neuer eye hath sæne, neither eare Esay. 64.
hath heard, neither came into mannes
heart, which God hath prepared for them
ỳ loue him, learne out of gods holy word Rom. 13.
what his good wil & pleasure is, folow the Ephe. 6.
same in life & maners, flie from al world- 1. Peter. 5.
ly pleasures. Liue soberly, temperately,
chastly & rightcously in the feare of god,

attending and waiting vpon the cõming of our Lord and God. Finally, order and frame your life so, *that ye may eat the flesh of kings*, that ye may by exhortation and ensample, teach the worldly gouerners to conuert vnto the Lord, and to forsake all maner of filthie, carnall and sinnefull lusts. *And that ye may eat the flesh of all captaines and mightie men*, pluck down the hie minded hearts of tirãts, to bring vnder their crueltie and loftie stomacks, deuour also the flesh of the worldly rich and proud mã, cause him to leaue of al worldly pleasures, excesse, and manifolde vanities.

And the flesh of horsses, and of them that sit on them. And the flesh of al fre men & bõdmen, and of smal and great Regard neither horsses nor them that sit on thẽ, but teare their flesh in pæces. Spare no man, neyther hie nor low, rich nor poore, bond nor frée, but checke and taunt them, that they leauing their old & wicked wayes, turne to the lord. As for the obstinate and stubborn which wil not bow but resist, break them and hew them in pieces, punish the

wicked

wicked and carnall worldlings of what degree so euer they be, and these beastly Antechristes & cruel Grashoppers which sit on them: take away the pride and loftinesse from these loitering prelates, and idle bishops, and also of thē that imitate and follow their mischeuous hipocrisie, deliuer the oppressed, and turne back the cruell persecution from the innocents, poure downe thy wrath ouer the wicked according to their desertes, and let none escape. Imitate the Eagle and Kite, resort there where as the dead carkasses, (men without liuely faith, and drowned in sinne) be. Teache euery one to walke honestly in their vocation, let Princes vnderstand that it behoueth them to be learned and wise in all sciēces: but aboue al in the holy Bible which be the Scriptures, and that it beseemeth thē to walke in the feare of god, not to do al things vnaduisedly, and according to their owne pleasure, but orderly, as reason and equitie doth require, not to oppresse the poore, innocents and fatherlesse, but to aid, succoure and helpe them, and to punishe the

Math. 24. Luke. 17.

Psalm. 2.

wicked and malefactors, nor vse extortion in taxing ouermuch their commens & subiects. The rich & welthy, that they be merciful, good stewards & distributers of ỳ gifts of God cõmitted to their charge. To the hipocrites & Idolaters, that they leaue of their vaine trust or confidence, in any creatures, & returne vnto the liuing God. Again the whoremonger, that
1. Cor. 7. he goe no more like a beast and Mule in whom is no vnderstanding, after other mennes wiues, but rather take his own wife, to flie al occasions of euil. Cõmaund
Rom. 13. the ruler to be faithful in his calling, and the Commons louingly to obey. The
1. Pet. 2. wife to be true and obedient to hir hus-
Ephe. 5. 6. band: againe, the husband to be friendaColoss. 3. 4. ble and louing to his wife, defend hir, cherish and nourish hir, euen as Christ defended his Church, and cared for hir. Children to be obediẽt to their Parents, the Parentes not to prouoke their children to wrathe. And the seruaunts to obey them that be their masters. &c. Thou
Ezech. 39. shalt eate the flesh of the Giantes, and
Psal. 67. drinke the bloud of the Princes of the earth,

earth, of the Weathers, of Buckes and Bulles which shall be slayne at *Basan*. *And I saw the Beast, and the Kings of the earth, and their armie.* That is, these Ruffians and lecherous Bishops, Monkes, Abbots, and the rest of these shauelings of Antechrist, with the Princes of this world, cruel tyrants, catchpols and hangmen of the Beast, are *assembled together*, to consult and gather souldiours, and set them out *to fight against him which sate vppon the white horse*, to make warre against Christ and his beloued Churche, his chosen and peculiare people, his seruaunts which without any kind of doubt or wauering, follow him. They seeke (I say) to kil and slay these pleasant birdes, bicause they did eate and consume their flesh. They rebuked their euill corrupt maners and vnrighteous dealing, their wicked and abhominable life, therefore they make warre against Christ, where so euer the worde of God was sincerely preached and taught, the glorye of God preferred, and the securitie and naughtinesse of mannes sinfull and abhominable

life reproued, there hath alwayes insurrections, tumultes and seditions risen amongst the hipocrits of traiterous enterprises. For the word of God is a signe of contradiction, and the stone of offence. These Princes and captaines with their most cruel souldiers are set on, prouoked and stirred by the malice of these Idolatrous Bishops and Prelates, euen as Pilate and Herode were moued of Annas and Caiphas to put Christ to death. And as Felix gouernour of *Iurie* at the request & pleasure of Ananie the hie priest, kept S. Paule in prison. The Emperor Traian and other tyrants should neuer haue persecuted the Christians vntil this day, if their horses had not bene pricked so fast and so often with the spurres of wicked and leude Prelats. And what diligence & endeuour they haue done to ouerthrow, vanquishe and rote out the truthe, may be seene by their letters, wrytten and sent to so many Kings and Princes. So small a doe had they to bring Iohn Wicliffe in discredite and slaunder with the people, the which (after he had ben buried

Luke. 2.

Ma. 27.
ohn. 18.
Actes. 28.

forty

foꝛtie yeares) toke vp his bones, and burned them with fire, and caſt the aſhes into the riuer, ſhewing their tiranny vpon his bones, whome they coulde not be reuenged of in his lyfe time, no not foꝛ all their requeſtes and ſutes made to the kyng of Englande, Richarde by name.

Againe, Sigiſmunde the Emperoꝛ wold neuer haue done contrary to his pꝛomiſe foꝛtified by a ſafeconduct graunted vnto Iohn Hus, to goe and come ſafely to the Counſell at Conſtance, and in a manner foꝛced hym: foꝛ if he would be the image of the beaſt, & an obedient child of the Romiſh church, he muſt doe all as it pleaſed them. It is manifeſt what diligence and trauaile they haue aſſayed, what violence and foꝛce they haue vſed, to baniſhe and chaſe the truth of the Goſpell out of *Germanie*, what pꝛactiſes, craftie policies and fetches they haue ſought to deface it here in Englande, and what cruelties and tyrannie they ſhewe in *France*, to the vtter deſtruction of the countrey we haue ſæne and ſee, and yet dayly at this inſtant ſæle they. And aboue all, haue we felte, and

as yet fæle the experiẽce of it in low *Germany* (our natiue countrey) and *Flaunders*, where as ſone as Gods woꝛde was ſincerely pꝛeached, and the Goſpell of Jeſu Chꝛiſt opẽly declared, O how Satãs kingdome was rente & diminiſhed: how idolatrie and ſuperſtition was bꝛought lo'w, & all exceſſe, ſurfetting & dꝛonkenneſſe, all wickedneſſe and vice, all pꝛide & naughtineſſe beat down & foꝛſaken. The whoꝛemongers & adulterers began to be aſhamed of their filthineſſe: pꝛieſts & Friers miſliked of their eſtate, and durſt not ſay Maſſe, go on pꝛoceſſion & funeral, & other of their abhominatiõs: they couered their crounes, let grow their beards, hid thẽſelues, yea & demed ẏ they were ſuch. Many light women were conuerted, many ruffians & baudes were aſtonied foꝛ ẏ they ſaw their houſes not ſo much haunted as beſoꝛe. Theſe with ẏ reſt of the ſpiritual baudes and ruffians, were well aſhamed and wiſt not where to hide thẽſelues, bicauſe of ẏ light, which did ſhine ſo bꝛight in the woꝛlde. On the other ſide, conſider how the kyngdome of Chꝛiſte increaſed,

augmen-

augmented and multiplied daily, how the honor of God was set forth, the name of the Lorde was magnified and inuocated, praised and blessed. Howe many people whiche hitherto haue liued like ignorant doltes in al securitie & beastlynesse, were then come to knowledge and vnderstanding, & leauing their former life, gaue thē selues to vertue & godlinesse, & cleauyng to that whiche they heard, expressed it in their life & cōuersation. Last of al, it was maruel to se how charitie, humilitie, sobriety, honesty, & al other godly exercises ỹ works of the spirite wer put in practise amongst this new springing churche: and contrarywise, the dedes of the flesh forsaken, & layed aside. But that great dragon the diuel, that olde serpent, who from the beginning hated the truth, & mans felicitie, seing his kyngdom go to wrack, hys gay & finely disguised church decay, hys pilferyng trashe & beggerly Ceremonies nothing set by: yea and seing his beastly bodie, & al his membres by ỹ preaching of Gods word so cleane discouered, and beaten to the grounde, did waxe madde and

outra-

outragious. Wherefore he moued & stirred vp kings, who entring in allegiance and alliaunce with his Antechrist, gathered a counsell against the Lorde and his churche, to scatter and put asunder hys flocke, and to kill and slay his chosen. Which thyng afterwarde they practising made them vp, and not without treason, inuaded the countreys there, not to gouerne accordyng to iustice and equitie, but violently and tyrãnously to rule and reigne, yea notwithstanding their priuileages enacted and giuen by acte of parliament, confirmed and established by othe of the Prince him selfe, haue they yet against all reason and lawe oppressed the commons, and innocents. As for the christians, it is to well knowne howe they are vsed, therfore I leaue of to speake any more of that matter, not mistrusting but that it shall be declared at large of some diligent writer. But what is their purpose? The Lorde against whom they striue, is to strong, he knoweth all their enterprises and imaginatiõs, & laugheth them to scorne, He sæth their fall and ouer-

Psalm. 2.
Acts. 2.
Prouerb. 1.
Psal. 37.
Psalm. 59.a

uerthrowe, and the victorie of his chosen, and the deliuerãce of his people is in his hande. Let them rage neuer so sore, lette them murther and slay neuer so many, blessed are they whiche die in the Lorde, they shall neuer be able to rote oute the truth, muche lesse to obtaine any victorie agaynste God, for the Lambe is strong, and abideth valiantly vpon that vnmouable & inexpugnable mounte *Syon*, hauyng wyth hym an hundreth and. 44000oo. Reue. 14.

These be as many as haue receyued hys true faith, and are the true sede of Abraham, hauing the seale of the holy Ghost, bearing the name of their father engraued on their forehead, redeemed & bought from the earth, predestinated and chosen to life euerlasting, whiche are not defiled with women, whose soules and faith are not spotted with false doctrine or idolatrie and superstition papistical. These ar virgins which receiue not the false, hipocriticall and whorish doctrine of ỹ Antechrist. These be the virgins whereof the holy Ghost speaketh, and not them only (as they saye) whiche neuer maried, elle Psalm. 2. Math. 3. Iohn. 8. Rom. 4. 2. Cor. 1. 2. Cor. 2. Ephe. 1. Rom. 9. Reue. 14. Ephe. 4.

Abra-

Abraham, Moyſes, Dauid, Zacharie, Peter, Philip, and the reſte of the godly whiche haue bene maried, coulde haue ben of the number of thoſe virgins: for they iudge mariage to be vncleane, and a deede of the fleſhe. They are not aſhamed to auouch in their Decretals, that it is better and a ſmaller offence to kepe a hũdreth whores, than to marrie or contracte matrimonie, after they haue vowed chaſtitie. Oh beaſtes that ye are, the ſpirite of Chaſtitie did neuer cauſe you to forbid holy matrimonie, but it was the ſpirite of vncleanneſſe Aſmodeus, Beelſebub, and that ſpirit whereof the *Sodomites*, and them of *Gomorra* were driuen. Theſe foule ſpirites made you to do it, to accompliſhe the prophecies of S. Paule, and of Daniell, whiche amongeſt other woordes, ſpeaketh of Antechriſt on this maner: He ſhal exalt him ſelfe aboue all, which is called God. For the God of hys predeceſſors he ſhal make no count of. He ſhal loue neither God nor woman, but only his Maoſim, for he exalteth himſelf aboue all things. The natu-

2. Theſſ. 2. Dan 11. Reuel. 15.

rall

call ductie and affection whiche God hath grafted in man & wyfe, to loue and haue company comforte and healpe one of the other, to increase and multyplie, is the onely meane whych God hath prouided to preuent the decay of mankynde. It is also a greate kinde of beneuolence and friendeshyp, wherein the one parte of mãs nature honoreth (aswel for the likeneffe, as for the creatours fake) the other in the feare of God, whome they in the ftate of matrimonie, not onely ferue, (if it be well vfed) but honour and worfhip. Then, the ductie of a good husbande is, according to Gods worde, to labour, and with the fweate of his browes to get his bread, to care and prouide for hys familie, for his wyfe and chyldren, that fhée neyther thorough pouertie, hunger, or other cauſe of wretchednesſe, haue no occaſion to committe or do any thyng agaynſt the rule of honeſtie and preſcript commaundement of God. A good wyfe agayne, wyll be diligent and carefull for all things neceſſary and belonging to the

houſe,

house, she shall be sober, honest, faithfull and busie. This affection and kindenesse, wherof we speake here, proceeth out of the naturall loue, gyuen vnto vs by nature, and all men in generall are bounde to obserue it. This naturall kyndenesse and diuine loue hath not this monstrous beast and beastly monster Antechrist, nor his sodomitische greasy ones. They lurke onely in their dennes, and wyth daintie dyshes and delitious meates fil their bellies, and make merrie, they care for no bodie, they beare neither honest loue, nor heart, or any good wil to woman, neither for propagation, nor for the ordinance of God, who is the author & instituter of it. They labour not to maintain their wife. they seeke not to defēd any against dishonestie, rauishment or shame, they desire none for their owne, but when they lust, they take one nowe, and an other to morowe, and then sende hir packing, to haue neither trouble, cost nor charges of hir, nor of the childe, but like vnkyndely Cuckoes lay theyr egges into other folkes nestes. Whether these things tende

to

to the despysing & disgracyng of women or not, iudge you. And surely the rather for that they, not passing for the ordinãce of God, but reiecting it, take one or other of their acquaintaunce after theyr owne minde, forsoth to cast hir of like a broken pot, and to take an other so often as they lust. But what great euyl and inconuenience dothe procæde and followe here hence, is to be sæne in great Cities, where these belly gods for the most part vse to haunt, as at *Rome*, and in other places where any Bysshoprikes or canonistes or colledges be, where ye may sæ an infinite numbre of queanes and painted Curtisãs, which get their liuing by ỹ letting of their flesh and body to these beastly & vnnaturall kind of people, to whom they beare neither heart nor good will for abusing them selues. In that they haue to do with them, they lose their honestie & fame, they marre and destroy both body and soule. I leaue the murtheryng and slayinge of children, whiche is no synne amongst them: besides many other vnclean, vnnaturall and [illegible] abhominable filthy

dædes vsuall amongst them in theyr priuie chaumbres and celles. These bee the fruits of their promised sworne vnchast chastitie. For what I pray you is chastitie or virginitie more before God than

eb.3. marriage? no more than circumcision to
om.23. vncircūcision, one is neither better nor worse before god than ỹ other, cōcerning the life of a christian man. Christ Iesu requireth & demaūdeth only of vs tru faith working thorough charitie: so thē al they ỹ lead their lyfe in the holy state of matrimonie, accordyng to the word of God, are reputed virgins, as S. Paule testifieth: The Lambe whyche taketh away

1. Cor. 12. the sinne of the world stands with them, which ỹ father hath giuen him vpon that strong mounte *Syon*. Contrarywise, the Dragon and the beast with all theyr adherents, are set vpon the slyding sandes of the sea, their kingdome, their power their myght, their lawes, statutes, and ordinaunces, theyr frée will and wycked purpose, their proude titles haue no sure foundation, but are buylded only vppon

the

the wauering sandes of doubtefulnesse and falshode, agaynst whiche when any tempeste or winde of Gods holy worde bloweth, sodainly it is moued and ouerthrowen: yea and these vile shauelyngs them selues are these sandes, whereon their captain the dragon stādeth, they are the chair and dwellyng place of the diuel. Thoroughe them, as instrumentes, and false prophetes, he vsed to speake, to commaunde, and execute all hys deceiptfull and false hypocrisies and idolatries. It is then mosse sure and certaine, that this beast with all theyr beastlynesse, can neuer abyde long. For it followeth, that *the Beast was apprehended and taken, and with hir the false Prophetes whyche did signes and wonders before them.* As heretofore Iames and Iambres, the enchaunters of *Egypt*, wente aboute to counterfaite the sygnes, whiche Moyses and Aaron dydde in the presence of Pharao: lykewyse doe these false inchaunters peruert the truth in these oure days, namely in that they shew greater wonders, than any heretofore hath ben heard of: That is, that they

Exod. 8.
2. Tim. 3.

(as they affirme and violently holde) can turne very bread into naturall flesshe and bloud, and that so cunnyngly that it can not be once perceyued, neyther in beholdyng feelyng or tastyng of it otherwyse than bread. And more other: as to redeeme soules out of Purgatorie, by sacrifices and workes supererogations, and other shamefull braggs, wherwith he deceyued them that receyued the beastes marke and seale, and worship his image.

These both, namely the head and the bodie, the beast, and the false prophete, *were alive caste into a lake of fire, burning with Brimstone*: These shall surely thorough the power and ryghteous iudgement of God, receyue theyr portion wyth the hypocrites and false Prophetes.

And the remnant which folow, of what state and condition so euer they be, *were slayne with the sworde of him that sitteth vpon the horse, which commeth out of his mouthe.*

This sworde is (as is before sayd) his mightie and true word, which hath within hym spirite and life. Such then as are not afrayde of this worde, but obstinatly cleaue

cleaue faste to their false doctrine and ordinaunces, also those whiche beyng stricken of this swoorde, and beleeue not, nor repentyng them of their misdedes, frame their lyse accordyngly, shall perishe without doubt with this swoord for euermore. Rom. 8.

And all the soules are folkes whiche God of hys mercie, hathe chosen and plucked from these worldly pleasures and naughtie desires, *shall be* howesouer the matter goeth *filled with their flesshe*, whether they be saued or damned: For if they be saued these shall be gladde bycause that theyr numbre is increased. Againe, on the other syde, shall they reioyce, when that they see the wicked and obstinate, through the iuste iudgement of God punished. The righteous (sayeth Dauid) seeing the vengeaunce of God, shall reioyce, and shall washe their feete in the bloud of the wicked: Euen so shal the vngodly, which resist God and his holy woorde, with al their vainglorie and pompe, sodainly and with a greate noyse perishe. The Lorde shall destroy them for euer. The wicked doers (sayeth Dauid) fall, they are cast downe, Psalm. 58. Psalm. 36.

and are not able to stande. Agayne, he
Psalm. 37. sayeth: As for the vngodly, they shal perishe and come to naught: and when the
Psalm. 1. enimies of the Lorde are in theyr floures they shall vanishe, yea euen as the smoke shall they consume away. They shall perishe in their wickednesse like a shadow, and wither away as the thistle, and lyke the chaffe and dust, which the winde scattereth away from the grounde, so lykewise the way of the vngodly shall perish. This wyll surely come vpon the wicked as it hath done in al ages, and as we haue seene it with our eyes, and dayly shall see it more and more. But they which feare God and loue hym, shall obtayne hys grace and mercy, and shal enioy his faithful promises, the inheritance of his euerlasting kyngdome, as ye may heare nexte folowing.

Reuel. 21. *I saw* (sayth S. Iohn) *a newe heauen, and a*
2. Peter. 2. *new earth.* S. Peter sayth also, that euery
Sap. 3 thing (going before the iudge) shalbe clen
Psal. 50. sed and purified, and not consumed, for al things must be changed and made cleane of all corruptiblenesse. He meaneth not

(sayeth

sayeth Aretes) that the creatures shoulde consume away, and be no more, but onely ẏ they seruing to a better vse, shoulde be renued, so the godly and chosen shall be deliuered two maner of wayes, that is to say: Here in this worlde from sin, & hereafter of death & damnation, & so shall be led & conducted vnto the true libertie & ioyfull inheritance of ẏ children of God. Rom. 8.

The first heauen defiled with the pryde of the angels, and the fyrst earth corrupted with the manyfolde wyckednesses of man, were passed away altogether, and shall be no more, not that the veritie of them shall vanishe, but the nature, complection, and qualitie of them shal change and turne into sinceritie and perfection. *And there was no more sea*, ẏ is, ẏ vaine & inconstãt people were no more: for al prickings & remorse of conscience, al desperation, mistrustfulnesse & doubt, shall be taken quite from ẏ godly & chosen. All kind of anger sorow & aduersity shal be turned into ioye and peace of the holy Ghost, all hindrance, feare, persecution, tyrannie, violence, and aduersitie whyche we en-

dure hére in the troublous sea of thys
1.Cor.13. worlde, shal ceasse at the day of the lord,
when we shall sée hym face to face. And
the sea shall be no longer subiect to vani-
tie, than all other creatures, but shall be
purified from all corruption, and shall
henceforth be so cleare as any christall,
although it remaineth the same substãce.

And I Iohn sawe, by reuelation and per-
million of God, *the holy Citie, new Ieruſalem
come downe from God out of heauen.* By good
reason is this holy Citie the congregati-
on and churche of God called newe *Ieruſa-
lem,* come downe from God hir Creatour
and maker, for she is holy, not of hir self,
but of him that made hir, and chose hir to
be his welbeloued spouse, *prepared lyke a
bride trimmed for hir husbande,* for she is pu-
rified and made newe againe, as the well
Ephe.5. trimmed bride for hir husband, the lambe
Reuel.12. Christ Iesus. This bride shall hereafter
Tit.3. through regeneration and renuing of the
Math.19. holy Ghost shew glorious & perfect holy:
so long as she cõtinueth here, she maketh
no accompt of any thing in this worlde,
but doth gouerne hir selfe according to
that

that rule which he hir husband hath lefte hir, namely his holy worꝺ. But hereafter shall she (being deliuered frō sinne, wretchednesse, and all kinde of corruptions) more perfectly follow his steppes. She is called new here on earth, for so much as she hath laide off, and put away throughe the vertue of Gods holy spirite, the olde man with all his lustes, and hath no fellowship with the vnfruitefull worꝺes of darknesse. But hereafter shal she be new by his fauoure and grace, for so muche as she shall be deliuered from sinne, deathe, and all manner of corruption. She is called the new *Ierusalem* both here and hereafter, bicause that all their Citizens are of one beliefe: yet shall they be hereafter of like glorie and vnitie. Here hir Citezens are among the Sainctes, and the familie of God, and there shall they be both childzen, and inheritors with Christ, she came downe from god out of heauen: hir Christian faith is neither of flesh nor bloud, but by the gratious Reuelation of the heauenly father. But *Ierusalem* (sayth S. Paul) which is aboue, is free and mother

Colloss. 1. Ephes. 5.

Ephes. 2.

Rom. 6. Reuel. 21. Math. 16. Gala. 4. Tit. 3.

uer vs all. She is that Citie which God hath builded. She is furnished with the gift of faith, and w̄ the fountaine of life, prepared and trimmed to be a faire and glorious churche, without any spotte or wrinckle. She is clensed from hir sinnes through his bloud, she is very costly, and wel fauoredly adorned & beautified with ioy, peace, long suffering, pacience, and other more vertues of the spirit: euen as an honest and true Bride is dressed and trimmed for hir louing & deare husband. The bride (sayth Dauid) standeth on thy right hand in a vesture of fine gold. But hir raiments (so long as she is on earthe) are inuisible, they are spiritual iewels of the soule and minde, and not of the body. *And I heard* (sayth S. Iohn) in the midst of this last vision, *a mightie voice out of the heauen*, the euerlasting and onely throne of GOD, a voyce saying after this sort vnto me. Loke vp and *beholde*, for your owne (and al other beleuers) cōmoditie and instruction, *the holy Tabernacle of the Lord*, which shall be with the chosen for euer, is also here wyth the Militant

Ephe. 5.
1. Peter. 3.
1. Iohn. 1.

Gala. 5.
Ephe. 5.

Psal. 45.

Church

Church vpon earth. Moreouer, consider that euery beléeuing soule is a Temple of the holy Ghost. As Christ him selfe testifieth: He that loueth me, and kæpeth my word, I and my father will come to him, and dwell with him. In like manner speaketh God by the Prophet Ezechiel: saying, I wil make a bond of peace with them, which shall be vnto them an euerlasting couenaunt, I will set my sanctuarie among them for euermore. My dwelling shalbe with them, yea I wil be their God, & they shal be my people. The same also he confirmeth hære in this place, saying: *He will dwell with them, and they shalbe his people, and God him selfe shalbe their God.* In suche sorte that they shall neuer acknowledge any other, than him only. He shal alwayes comfort and strengthen thē hære by his holy spirit, and hæreafter by his presēce so mightely defend and surely kæpe them, that they shall neuer faile him hære, nether afterward be seperated from him. *And God shall wipe away all teares from their eyes,* so cleane that no kinde of trouble or feare, shall make them afraid, neither

1. Corin. 6
Iohn. 14.
Ezech. 37.
Reue. 21.
Esay. 43.

neither any aduersitie shrinke or make them heauie. The same also saith the lord by his Prophet: I shall make a pleasant
Esay. 25. *Ierusalem*, and I my selfe wil be glad with hir. From that time forward shall there be heard within hir, no more sorrow nor paine, *neither shall there be any death*, for death shall be destroyed for euermore. The conscience of man shall not then be subiecte to any mistrustfulnesse or other infirmitie, but shall haue ioy in the holy Ghost. They shall through sinne, not die any more, but shall liue through faith in God. That cruel whore shal drink drõke no more in the bloud of the Martirs, for she with al hir adherents, and wicked tirantes, shall be kept in that filthie lake which burneth with fire and brimstone for euermore: So that no kinde of trouble, persecution, slaunder, hatred, malice, anguish or pain, or any kind of aduersity,
Matth. 5. crueltie, or wretchednesse, which coulde
2. Corin. 4. be deuised, can hurt or hinder them: for
Esay. 25. sorowes, wailing, and weeping, shall be
Reuel. 7. put farre from them. The building of the
Reuel. 20. frame, and the situation of this citie was

foure

four square, which signified not only vnto vs the sure ground, and stedfastnesse of the true Christian faith, which God kæpeth tenderly nourisheth and augmēteth in his elect, but also sheweth ẏ euerlasting certaintie of that mightie and inexpugnable kingdom of Christ, and that hope which is neuer ashamed: for who so euer beleueth and dependeth vpō Christ, shall neuer be confounded. Whatsoeuer Psal.125. is foure square, abideth firme & vnmoueable, and is not subiect to rolling or vnstableness, like a boule or speare, or any thing that is roūd. Prou.16. In likemaner haue we to consider of the four squarenesse of this new *Ierusalē*, (wherof material *Ierusalem* being also square was a figure) that none of what so euer kindred, language or nation he be, shall haue either preferment hære in this citie, or be lesse regarded, for whether he be frō the East or the West, from the South or the North, rich or powre, *Grecian* or *Barbarian*, if he be but a true belæuer, he shall be receiued and accepted of God. Wherof we haue a manifest ensample in the Gospell, where

Christ

Christ teacheth by the Parable of a cer-
Math. 20. taine houſholder, which hired labourers into his vineyard, who calling them vnto him in ý euening, gaue as much to them that wrought but an houre, as he did vnto them that wrought the whole day. The walles of this Citie are ſtrong and well
Math. 16. furniſhed, wherout we may cõclude and
Esay. 28. gather, that the bleſſednesse of ſaluation or Gods promiſes are ſure and ſtrong, in ſo much that hell gates can not preuaile againſt, or withſtand them. Theſe walls are of ſuch a height, that no enimie, be he neuer ſo craftie, ſubtile, or wiſe, by anye meanes of faire ſpeach, diſſimulation or
Reuel. 21. hipocriſie, is able to get ouer them, onely muſt they enter through the gate which is Christ Jeſu. This holy *Ieruſalem* is glorious, bleſſed, heauenly and ſpiritual, not
Heb. 12. made by mans hande, but it is made and builded of God the heauẽly father, the father of light (of whom all good and perfect
Iames. 1. gifts onely do deſcend & are ſent down) Therfore hath ſhe a maruellous, and incomprehenſible light and wiſdome of almightie God. The Lambe Jeſus Christ

is

is hir light, and his woꝛd the lanterne to hir fæte. And hir shining light and spiritual wisdom was like an oꝛiental stone, most pꝛecious: foꝛ his woꝛd is moꝛe costlier than golde, yea than the moste finest golde. This Citie hath twelue gates foꝛ to open and to shut, with sundꝛie names, bicause of the diuers natiõs and languages. Foꝛ from euery side of the woꝛlde, come the people to the churche of Chꝛist, yet passe they al thꝛough one gate, which is Chꝛist Iesu. None (saith he) cõmeth to the father but by me. I am the dooꝛe to enter into the sheepe folde. Who so euer entreth thꝛough me, shall be saued. *Thys Ierusalem hath twelue gates.* And on euery gate was a very costlye and pꝛecious Pearle, foꝛ the doctrine of the Gospell is pꝛecious and costly without comparison, whereby so many as are oꝛdained from all coastes of the earth, enter into the kingdom of Chꝛist.

Psal. 119. Philip. 3. Psalm. 119. Iohn. 14. Iohn. 10.

And at these gates were set twelue Angels.

In that respecte Dauid also did sing, saying: The Angels of the Lord are about

Psal. 33.

the

the tents of them that feare him, to kepe them. He did set a garde vpon the walles of *Ierusalem*, (sayth *Esayas*) to annoũce his worthy name: so that it is wel garded & fenced round about. The Diuel with all his host haue no force against it. No man is able to draw any one out of his hands. And aboue these gates were written honorable names, namely the names of the twelue tribes of *Israell*, which are Iuda, Ruben, Gad, Assur, Nephthalim, Manasse, Simeon, Leui, Isachar, Zabulon, Ioseph and Beniamin. These names were wrytten here, because the right inheritance was promised to the sede of Abraham, and Christ Jesus was the true sede of Abraham, and by him are we made childzen of the promise. *The walles of the Citie hath twelue foundations*, groũded vpon ỹ strong and mightie stone Christ Jesu, which is vnmoueable: for so much that from the beginning the Church of God vpon hym hath bene builded and grounded. Vppon him did Adam, Noe, Abraham, Moyses, Dauid, Helias, with the rest of the godly fathers that euer were, build, & remaine stedfast,

Isay. 62.

Matth. 16.
Iohn. 10.

Iohn. 4.

Reue. 21.

stedfast, although they were neuer so lōg before him, or shall be after him, for they beleued certainly on the promises which God had wrought to thē by Christ. They all, being vnder the cloud, did eate of one kinde of meat, and dronke of one spirituall stone which is Christ Jesu, which afterward is come into the flesh. No man may lay any other foundation (sayeth S. Paule) than that which is layd alreadye, which is Christ Jesu. Upon this one, strong, and euerlasting foundation, were laid and builded these twelue foundatiōs agreeable vnto him. Namely *the twelue Apostles of the Lambe,* Peter, Iohn, Iames, Andrewe, Philip, Bartholomew, Thomas, Mathew, Iames the minor, Simon, Thade and Mathie. These were prefigured by ỹ twelue stones whiche Iosue erected in *Galgala,* for a memoriall & remembrance of the passing of the childrē of *Israell* on dry land through the *Iordan.* They were also signified by other twelue stones, whereon Elias the Prophet builded an aultare vpon the mount *Carmelus,* in the name of the Lord. The sure grounde of

1. Cor. 3.
1. Peter. 1,
Gen. 11. 12.
Reg. 19.
Exod. 2.
3. Reg. 17.
Luke. 1.
1. Cor. 10.
1. Corin. 13.
Math. 16.
Acts. 1.
Iosue. 4.
3. Reg. 18.

Math. 16. these foundations, was, the Confession that Christ was the very sonne of the liuing God. Upon this foundation they all builded, by the announcing, preaching, and writing of that which the Prophets and true preachers did beleeue. Namely, that he, that is, Christ, was the

Iohn. 1. Lambe of God which taketh away the sinnes of the world, for they sought the way of saluation, and laboured for the

Math. 6. kingdom of God and his righteousnesse,

2. Peter. 2. shewing themselues thereby to be the liuely workemen of this spirituall building.

Here we learne then that the faythe and doctrine of the Prophets and Patriarkes, is all one with the Apostels, & are all grounded vpon Christ Iesu. Where-

Ephe. 2. vnto S. Paule accordeth very wel, saying: Now are ye no more straungers, but citizens with the Saincts: and are builded vpon the foundation of the Apostles and Prophets. And by these twelue foundations are not onely vnderstanded they afore named, for then should Paule (which him selfe did more laboure than they all)

of

of this number be excluded: In like maner should be Barnabe, Sylas, Agabus, Iudas the righteous, Iohn which was otherwise surnamed Marke, with many other more of the like vocation and calling, and also all other faithfull and true ministers, which are of the like faith, and teach that doctrine. For ye must consider that the number of twelue in this place, is a perfecte and a common number, as the number of seuen and ten in other places, cõtaining the whole vnder the chiefest and principallest. 2. Cor. 11. Actes. 9: 15. 15. 21.

The buildings of the wall of it, was of Iasper. This signifieth, that in Christ Iesu, are the most costliest, the moste pleasantest, louingest, and surest things that can be deuised. For they which beleeue in him aright, shall alwayes abide freshe, greene, lustie, well fauoured and lively, and they shall be verye mightie, yea great and strong pillers of his holy and vndefiled Temple. He that beleeueth on me, and keepeth my worde, (sayth our Sauioure Christ) shall neuer taste of death. *And the Citie was pure golde like vnto cleare glasse.* Iohn. 15.

The Church of God is without any spot or wrinkle. It is pure and vndefiled like
Ephes. 5. Prou. 17. the golde that is tried in ỹ fire. vij. times.
1. Pet. 1. The light of the Citie is Jesus Christe, which neuer did any sinne, neither in word or dæde. His death and sheading of his bloud, hath made this citie more costly than pure golde. *And the foundations of the Wall of the Citie, were garnished with all maner of pretious stones,* which preciousnes notifieth vnto vs the costlinesse of oure saluation.

1 *The first foundation was Iasper,* which being of a græn colour, noteth vnto vs that the faith of the forfathers, is not yet dead nor withered. The faith of *Enoch* appeareth vntil this day, the (first which called
Gen. 6. vpon the name of the Lord) and of more, which all are yet true, freshe and græne.

2 *The second foundation was of Saphire,* whose colour is blew and somwhat whitishe, a stone in dæde which at the firste loke sæmeth to be of no great value, signifying vnto vs the simple and sæly soules, the which although they be (wyth holy Iob and Thoby) of no value in the

sight

ſight of the woꝛld, yet are they highly regarded of God thꝛoughe their faith and good life.

3 *The third of a Chalcedonie,* which is yet leſſe ſet by (to our ſæming) then the Saphire, but of nature very coſtly, frõg, and vertuous. Of this nature were Helias, Iohn Baptiſt, and ſuch like, which liued in the deſert painfully and very ſtraightly, yet pꝛoued they moſt pꝛetious at their appointed time, rebuking and repꝛouing boldly the wickedneſſe and ſinne of the people, dꝛawing them frõ the ſame, euen as the Chalcedonie pulleth and taketh away the duſte from any thing, repꝛehending and iudging very ſharply the Idolaters and hipocrites.

4. Reg. 18. Math. 3. Luke. 1.

Math. 3. Mark. 1.

4 *The fourth of an Emeraud,* which of himſelfe is not onely græne, but maketh the aire round about him ſhew of ẏ ſame coloure. Of this condition was Ieremie and S. Paul, which without ceaſſing, pꝛeached and ſpꝛed abꝛode the doctrine of life, after they had once receiued and known the ſame.

Ierem. 2. 3. Zach. 3 1. Ac. 9. 16. 17

5 *The fifthe is of a Sardonix,* which woꝛd

is deducted of *Sarda* and *Onix*, and is of
Math. 5. nature vnderneath blackishe, and red on
Philip. 9. 51. the outside, & white within: so all those
130. that are meeke of heart, which with Da-
Luke. 7. uid and Marie Magdalene acknowledge &
confesse their sinnes before God, through
faith are pure and holy. Although I am
Cant. 1. blacke (sayth the true Church) yet am I
neuertheless fair and cleane. Albeit our
1. Corin. 4. outward mã (saith S. Paule) perishe, there-
fore doe we not goe forward, or are any
thing weary, for the inward man renu-
eth and augmenteth euery day.

6 *The sixth of a Sardius*, which is of the similitude of red earth. Euen so are those which estæme them selues as vnworthy
Luke. 16. children of Adam, notwithstanding that they haue receiued many godly giftes & great benifites of God, which (as Philo expoundeth it) are the red earth. Of thys nature and companie was the virgine
Luke. 1. Marie the mother of Christ, which called and estæmed hir selfe to be but an hand-maide. And for all the honoure, fauoure, and other great benefites which were shewed vnto hir, she saide that hir spirite

reioyced

reioyſed in God hir ſauioure. Of this ſort was Abraham alſo, calling him ſelfe but duſte and aſhes before the Lord. Genes. 18.

7 *The ſeuenth of a Chriſolite,* a ſtone of al kind of colours ſhining like golde, and as a burning fire, caſting ſparkes and a great ſhine from it. Here vnder are comprehended thoſe which hauing the wiſedom of the holy Ghoſt, kindle and lighten other men therewithall, and make them altogither hot and burning, & bring them to the feruent loue of God & their neighboures. So did Moyſes and Eſay, Barnabas and Paule, in whom aboundantly appeareth the graces and glory of God. Exod. 4. Eſay. 2. 34. Actes. 14.

8 *The eight is of Berll,* which is of a ſad & deadiſh greene: Signifying ſuch true and faithful Chriſtians, which through cõpaſſion & pitie, ſorowfully haue bewailed & lamented the fall of their brethren. Of this good and diuine nature was Steuen, Actes. 7. praying for them which did ſtone hym to death. Thus did Samuel in his time, which with great ſorowes & complaints, mourned ouer Saul ỹ king, what time he ſawe him caſt out of the fauor of God. 1. Re. 15. 16.

9 *The ninth of a Topace*, cõtaining in it the colour of al other stones. And this representeth all them which are adorned with al maner of vertues, as Daniel was a man full of godly desires, and Iohn the Euangelist whom Christ loued most of al, ỹ did write the Reuelation in *Pathmos*.

10 *The tenth of a Chrisophrasius*, whose nature is to shine like gold, and yet grænish in the sight. Such are those, who hauing receiued good knowledge & perfecte wisdom of God, distribute vnto others according vnto the talent which god hath
Math. 25. deliuered vnto thẽ. Therby to awake the sluggish and dreaming people, and bring to heauenly meditations. Amongst those, may Ezechiel wel be coũted, which in his
Exe. 10. 11. time did sée maruellous things, and wonderful straunge Reuelations.

11 *The eleuenth of a Iacinct*, the colour of which stone is like vnto water, hauyng stripes glistering like the bright shining beames of the Sunne. By this stone are represented, suche as doe séeme to be ignorant, and are counted noddies & fooles before the world, which notwithstãding haue

haue heauenly wisdom inough, although in sight very idiots, voyde of all knowledge, yet neuertheless are they instructed and taught of God, to reueale hidden and secrete mysteries of the numbre. Of those are Ozee, Ioel, Amos, & whiche was but a poore shephierd, with the rest of the small prophets. Such were also Andrew, Peter, Philip, Thomas, and the rest of the Apostles of Christ. Iaco. 1. Iohn. 3.

12 *The twelfth an Ametist*, this is of a violet or purpure and rosie colour, and this signifieth them, which abide zelous, meke and stedfast in the knowne truthe of the Lorde, whiche also are ready at all times to die and shed their bloude euen for the same: suche were the seuen brethren of the Machabees, with their mother. Such were also Iames the greater, and Antipas that faithfull witnesse, with many more disciples and martirs. No man can shew any greater loue than this, when any mā bestoweth hys lyfe for hys friendes. All these sayth our Sauiour, are blessed, and the kyngdome of heauen doth belong vnto them. On this maner then is notified 2. Mach. 7. Actes. 12. Reuel. 2. Iohn. 18.

by these fundations, the same which the true and faithfull ministers and pastors of the churche of Christ, according to the diuersitie of gifts giuen vnto them, haue buylded vpon, some gold, siluer, or precious stones: but such as haue added to this buildyng, any wood, hay, or stubble, which are customes, traditions, and other dūbe Ceremonies, or else vayneglorie, worldly honoure, riches, and pleasures, shall neuer be accompted among thys heauenly companie. These fundations haue ben prefigured by the precious stones, which were in the stomacher of Aaron the high Priest, and in the costely and royall garmentes of the Kyng of *Tyrus*. He whiche is desirous to know more of the nature, condition and propretie of these precious stones, may reade Plinie his. xxxvij. booke of naturall Histories, or Bartholomeus de proprietatibus rerum: and concerning the mysterie and allegorie, reade Saint Hierome vpon the. 54. Chapiter of *Esaye*, or Beda, Haymo, Costasius, Bacōthorp, Eleyne Tilney, and dyuers more other, whiche haue written vppon the Reuelation.

xod. 28.

It

It ſuffiſeth vs, to haue ſhewed thée (according to the meanyng of Saint Auſten) that theſe ſtones doe ſignifie the manyfolde gyftes and diuers graces of the holy Ghoſt: for the onely ſpirite of the lord worketh all theſe thyngs dyuerſly. He meaſureth hys gyftes vnto euery one according to hys good will and pleaſure, the whiche altogether are ſingular, precious and moſte excellente, as it ſhall well appeare in that great and ioyous day of the chyldren of God.

And the Angell (ſayeth Saint Iohn) whiche dydde ſhewe all thoſe forſayde thyngs, *moued me in ſpirite*, to take the more hœde to the gracious and mercifull purpoſe of the Lorde, and to bryng me to a more dœper knowledge of his miſteries, *ſhewed me a pure Riuer of water of life*, whiche is therefore called the Water of Lyfe, bycauſe it maketh whole, and gyueth ſaluation to oure ſoules. Thys Ryuer is nothyng elſe but the flowing veritie and the worde of Saluation, or the myghtie doctrine of Chriſte. Thys is that ſwœte Ryuer, whyche proceedeth of

Edom,

Edom, to refresh *Paradise*, which diuiding it selfe in foure, watereth the foure parts of the earthe. This runnyng water maketh the Citie of God very pleasant and delectable. This riuer is maruelous comfortable, springyng into eternall lyfe, it is here a spirituall comfort for the childrē of God, and shalbe hereafter that incomprehensible glory of the Saintes in heauen. To whome shal we go (sayth Peter) but to thee, for thou hast the worde of eternall life. The vertue and nature of this water is to satisfie, purge and clēse, to comfort, to make whole and healthful, for it procedeth and floweth frō the maiestie of God, it commeth from that eternal and excellent schole of the father, and thence procedeth forwarde to the ouerfulnesse of the lambe Christ Iesu, and his diuine spirite. I will poure cleane water (sayth the Lorde) vpon you, and ye shall be free from all your filth & vncleannesse, I will also gyue you a newe hearte, and plant in you a new spirite.

ohn. 6.

zec. 36.

Psalm. 51.

In the middes of the strete of it, and of either side of the riuer was the tree of life. This riuer signi-

fleth the two testamentes of the Lorde, wherby stode that moste pleasant træ of lyfe, namely Christ Jesus the mediatour and pastour, the sauiour and redæmer of the worlde. Out of the rote and progenie of Dauid, spryngeth thys træ (accordyng to the flesshe) conceyued of the holye Ghost, borne of the virgin Marie. As the træ of life, in the beginnyng was planted in the middest of *Paradise*, euen so is hée spiritually in the middest of his Churche, whiche is his moste pleasaunt garden: if that grounde or earth which maketh the trées twice fruitefull in the yeare, be called happy, so may this garden by good reason, well be called happy and blessed, Where this træ standeth, whiche neuer is without frute, nor drieth vp, or withereth, which dothe not onely beare twyce a yeare fruite, signifyng all the vnspeakable giftes of the holy Ghoste, but rendreth his frutes euery month of the yere, that is, continually, bothe Sommer and winter. All they which aré thys Congregation & people haue continually so long as they lyue, greate Consolation in all

Iohn. 6.
Matth. 21.
Rom. 1.
Luc. 1.
Gen. 2.

their

theyr assaultes and trialles, and in all kinde of aduersitie bothe spirituall and temporall.

And the leaues of the trees serued to heale the nations with. The promises and the worde of GOD are spirite and lyfe, the nature propretie and vertue of them, are blessednesse and eternal saluation. These leaues can not by any meanes wyther awaye. When Gods worde is sincerely preached and taughte, then we remember the benefites of oure deliueraunce, then is oure conscience appeased and satisfied, and the minde mery and gladde, then bothe the soule of man reioyce, and rendreth therfore to GOD the Father moste heartie thanckes, worthie prayses, syngyng and magnifyng hym for his eternall goodnesse and mercie. So then the Nations are quite healed and made healthfull thorough belefe, and cleauing faste vnto the worde, acknowledgyng and confessyng Christe Iesu to be their onely Sauiour, righteousnesse, and true holynesse. The worde of GOD written, or preached, is lyke vnto the leafes,

which

which beyng well and reuerently receyued, by the wo:kyng of the holy Ghost, is of muche impo:taunce and wayghtie, healthfull strong and myghtie in operation, muche lyke vnto the mustard sæde. Aboue all thyngs (sayeth Zorobabell) is the Truthe moste strong, and ouercommeth all: Fo: it is the wyll of the Lo:de whiche neuer shall perishe. This wo:de then (I saye,) is so myghtie and victo:ious, that the Congregation of Chri:ste, and true belæuers, whatsoeuer trouble, persecution o: violence they doe suffer, shall yet euen in their extreme paine and distresse be comfo:ted and quieted in cõscience and spirite, bæing well assured, that God kæpeth them as the very apple of his eie: fo: they know that they ar vnder his p:otection & gouernance: and that hereafter they shal inherite (how contẽptuously so euer they lyued here) eternall glo:y, felicitie and blessednesse in the p:esence of God, in that new & heauenly *Ierusalem*. Of whiche glo:ie and blessednesse to make a discourse, I shold labo: in vain, and byssides that neuer get my purpose, no:

3. Esdr. 3.

Zach. 2.
Psal. 117.

nor finish mine enterprise: For neuer no
1.Cor.2 eare hearde it, nor eye sawe it, neyther
came it into any heart: And to say al, ne-
uer any man was able to comprehend it,
that God hath prepared for his elect that
loue him.

Ye haue nowe (gentle Reader) suffici-
ently (as I hope) herd, what wickednesse,
thraldome, laboure, paine, and trouble,
couetousnesse, concupiscence, and ambi-
tion bringeth to them that loue it, follow
it, wishe for it, and seeke after it. Lyke-
wise ye may consider here, howe and af-
ter what sort they draw man from God,
from naturall reason, from all goodnesse,
and mutuall and brotherly loue, vnto all
kinde of iniquitie, cruelties and vnnatu-
ral vices: and oftentimes come so farre,
that they not onely bryng other men in
great danger to attaine to their purpose,
but they themselues also body and soule.
Ye haue hearde also, that the Deuill, the
Prince of this worlde, is a father and the
author of al wickednesse, & wicked doers,
and how that that mischeuous Antechrist
(whiche within a few yeres hitherwards

hath

hath ben reueled) did proceede and was borne of him: as ye may see more euidently out of this Genealogie folowing.

The booke of the Generation of Antechrist, the desolatour and childe of perdition.

FIrst the diuell begot Darknesse.	Ephe. 6.
And darknesse begot Ignorance.	Acts. 17.
Ignorance begot error and his brethren.	1. Tim. 4.
Errour begot Freewill, Ignorance, and Selfe loue.	Esay. 10.
Free will begot Merites.	Esay. 58.
Merites begot forgetfulnesse of the grace of God.	Rom. 10.
Forgetfulnesse of the grace of God begot Transgression.	Rom. 1.
And Transgression begot mistrust.	Gen. 3.
Mistrust begot Satisfaction.	Mat. 17.
Satisfaction begot sacrifice of the Masse.	Dan. 12.
Sacrifice of the Masse begotte Popishe Priesthode.	2. Thess. 3.
And popish priesthod begot Superstitiõ.	Math. 15.
Superstition begot Hipocrisie the Kyng.	Math. 23.
And hypocrisie begot Lucre.	1. Timo. 6.

Reuel. 9. Lucre begot Purgatorie.

1.Cor.15. And Purgatorie begot the Fundation of Pentions.

Deut.32. Fundation of Pentions begot Patrimonie of the church.

Luc.16. And Patrimonie of the church begot Mãmon of iniquitie.

Iob.12. Mammon begot Abundance.

Esay.28. And Abundance begot Fulnesse.

2.Tim.3. Fulnesse begot Crueltie.

Math.23. Crueltie begot Domination.

Ezech.34. Domination begot Pompe.

Ezec.16. Pompe begot Ambition.

Iohn. 5. Ambition begot Simonie.

Actes.8. Simonie begot the Pope and the Cardinals his brethren in the transmigration of Abhomination.

2.Thess.2. And after the Transmigration of Abhomination, the pope begot the Mysterie of iniquitie.

Math.7. And the Mysterie of iniquitie begot Diuine Sophistrie.

1.Tim. 4. Diuine Sophistrie begot Reiection of holy Scripture.

Ierem.17. Reiection of holye Scripture begot Tyrannie.

Math.24.

Pur-

And Tiranny begot murther of Saincts — Actes. 7.
Murther of saints begot dispising of god. — Psalm. 5.
Dispising of God begot Dispensation. — Psalm. 32
Dispensation begot Licence to sinne. — Reue. 15.
And Licence to sinne begot abhominatiõ. — Hay. 1.
Abhomination begot Confusion. — Reuel. 1.
And Confusion begot Trauail of ỹ spirit. — Miche. 7.
Trauaile of the spirit begot Disputation and matter to seeke for the veritie, by the which that desolatour Antechriste hath bene reuealed. — 1. Tim. 1.

You haue heards also (gentle Reader) howe that the Diuell wyth all hys adherents, accordyng to the veritie of Gods holy word, and his righteous iudgement, shal be throwen and cast into the pit of eternall pardition of vnquenchable fire, which hath ben prepared for him and hys angels, hys seruauntes and followers, marked with his marke from the beginning of the worlde: where shall be gnashyng of teeth, and wringyng of the handes eternally. Moreouer, it hath ben said, howe that neyther he, nor all hys membres are able to do any thing against Iesu Christe, nor agaynste hys kyngdome

or Churche. Which bicause they are not of the world, therefore the world and all that belongeth to the world, haue from the beginning hated them, persecuted and afflicted them, as well Sathan himself, as the world and ỹ worldly minded: as it is seene dayly, and shal be, so long as the worlde continueth: notwithstanding there hath bene sometime a little quietnesse seene and shall be, it is possible yet, namely so long as the malice and violēce of Sathan and his members be bridled & tied shorte, so long shall the godly people haue peace & quietnesse, and shal see some yeares of grace. Furthermore, it was shewed you, how that Christ Iesus became man for vs, and is now in eternall glory in the kingdome of his father, with al his Apostles his chosen, with all suche as beleeue through them in him, whiche hathe bene prepared for them from the begynning, where is and shall be vnspeakable ioye. Here you may see and iudge of God, and the deuil, Christ, and Antechrist, the kyngdome of God, and of Sathan, the Churche of Christe, and the synagoge of

Rome,

Rome, or the assemblie of the reprobate, the broade waye, and the straite gate, heauen and hell, eternall lyfe and euerlastyng death. Nowe then, if euery one might chose the one or the other of these two wayes, I beleue that no man would be so foolishe or ignorant, that would not chose rather saluation than condemnation, to ascende into heauen, than to goe into hell. Neuertheless those that will be saued, and are desirous to be accompted vnder the numbre of the elect, muste diligentely take hæde, that they wander not, nor bee deceyued by euery wynde of doctrin. For lyke as couetousnesse, pride, arrogancie, ease of the body, voluptuousnesse, and plesure of the worlde, hath chased and dryuen away all maner of deuotion, zeale, and godly exercises pertayning vnto true christian religion at the primitiue churche: In lyke maner shall the Dyuell not yet ceasse or leaue of to raign and rule in his membres, notwithstanding that the childe of perdition, that Antechrist is already manyfested, and openly shewed: yea he attempteth yet dai-

ly by the meanes of ſuche vices, a little
beſore mentioned, to rayſe vp euen in the
reformed Churches among the brethren,
diſſention and trouble. And it is to be
feared, that in the ende he ſhall preuaile
Math. 24. more and more. For it is writtē, that ini-
quitie ſhal abounde, and haue the vpper
Idr. 15. hande, and the charitie of many ſhall wax
colde. But ſo many as beare more loue to
God, and ſeeke more to pleaſe hym than
the diuell, they muſt take good hēde to do
that which pleaſeth him, according to his
reuealed will: For whom, it is not ſuffici-
ent to knowe Antechriſt, to blame him, to
ſpeake and reporte of him as his doings
deſerue, but it is requiſite for them moſt
chiefly, to confeſſe the name of the Lorde
euen from their very hearts, to honour &
feare him, to beleue and put all confidēce
in hym, to loue hym, and as nere as we
Iohn. 14. can, to expreſſe him in oure conuerſation,
thorough loue vnfayned, therby to ſhew
oure ſelues to be hys Diſciples: For
not euerye one (ſayeth oure Sauioure
Marke. 8. Chriſte) that ſayeth Lorde, Lorde, ſhall
Luke. 9. enter into the kyngdome of heauen, but
ſuche

ſuche as doe the will of my father. Again, ſaythe Chriſte: Whoſoeuer louethe hys lyfe hére in thys worlde, ſhall loſe it, and who ſo hateth his lyfe here for my names ſake, ſhal kéepe it to life euerlaſting. Againe, he that will be my Diſciple, let hym folowe me, and where I am, he ſhal be alſo. Who ſo ſerueth me, my Father ſhall honoure hym. The ſeruaunte is no better than hys maiſter, and a meſſenger is no more than he that ſente hym. If we kéepe the commaundements of Chriſte, we ſhall remaine in his loue, euen as hé did the will of hys father, and remayned in his loue. Hys commaundement is, that we loue one an other, as he loued vs, let vs therfore henceforth leade a good lyfe & cõuerſation, according to the wyll of the Lorde, and frame our lyfe to the doctrine and exaumple of our maiſter and Lorde Jeſu Chriſt, in kéeping the commaundementes of the Lorde Chriſte. Lette vs not be wrathfull, but loue one an other. Praye (ſayeth the Lorde) for them that perſecute you, and ſpeake euyll of you,

Iohn. 12. Luke. 6. Math. 5. Iohn. 17. Ioh. 15. Iohn. 15. Luke. 6. Math. 5.

and be ye perfect as I am perfecte. That thys our sinsul body might be destroyed, and that hencefoꝛth wee serue synne no moꝛe: foꝛ he that is dead, is free from sinne. Let vs then thinke, that we are
Rom. 6. dead to sinne, and liue not to our selues, but to our Loꝛde and Sauiour Iesus Christ. Let not sinne (saith the apostle S. Paule) raigne in your moꝛtall body, that
Rom. 6. ye shoulde obey the lustes thereof, but be ye true seruantes of righteousnesse vnto life, & not seruaunts of sinne of the flesshe oꝛ the woꝛld to death, neyther gyue ye hencefoꝛth your mēbꝛes, as weapons of vnrighteousnesse vnto sinne, but as weapons of righteousnesse vnto GOD. Foꝛ when we were the seruauntes of synne we were not vnder righteousnesse, what
Rom. 6. frute had we then in those things, wheꝛof we are nowe ashamed: foꝛ the ende of those things is death, but contrarywise, the fruite of rightousnesse is euerlasting life. Bꝛethꝛen, it is now tyme to awake from sleepe, foꝛasmuche as the nyghte is passed, and the day appꝛocheth, and is euen at hande.

God

God hath frely sent his true and faithful ministers, and giueth his word plentifully to be preached: let vs cast away then the workes of darkenesse, and take vnto thee the armour of light, & walke honestly as in the daye time, not in glutonie & dronkennesse, nor in chambering & wantonnesse, nor in strife, nor enuying, but put ye on the Lord Iesus Christ, & take no thought for the flesshe, to fulfill the lustes thereof, but according to the good pleasure of God, in al spiritual exercises. Rom. 13.

The workes of the flesh are notorious & manifest, as aduiterie, fornication, vncleanesse, wantonnesse, Idolatrie, witchcraft, hatred, debate, emulation, wrathe, contentions, heresies, enuie, murthers, dronkennesse, glutonie, and suche like. The workers whereof, are ỹ most wretches and miserable slaues that euer wer: yea they are threatned, that who so euer cõmitteth such things, shall not enherite the kingdom of heaue. On the other side, the fruites of ỹ spirit are loue, ioy, peace, long suffering, gẽtlenesse, goodnesse, faith, mekenesse, temperancie, and suche like. Rom. 13. Colos. 3. Luke. 21. Ephes. 5. Iames. 3. Gala. 5. 1. Corin. 3. Gala. 5. 1. Corin. 6. Ephe. 5. Reuel. 22. Ephes. 5.

Rom. 6. After this sort ought euery christian mã to walke, being carefull to mortifie his own flesh, exercising himself in these good
Ephe. 2. works which God hath prepared for him
Ephe. 4. to walke in, casting of the old mã, which
Rom. 6. is corrupt through deceiuable lusts: be ye therfore renued in ỹ spirit of your mind,
Ephe. 4. and put ye on the new man, which after god, is created in righteousnesse and true holinesse. Wherfore cast of lying & speak
Ephe. 4. euery man true vnto his neighbour. For
Collos. 3. we are members ỹ one of the other. Be
1. Peter. 2. angrie but sinne not: let not the Sunne
Zach. 8. goe down vpon your wrath, neither giue
Malm. 4. place to the Diuell. Let him that stole,
Luc. 4. steale no more, but let him rather labour
Ephes. 4. and work with his hands, the thing that
1. Thes. 3. is good, that he may haue to giue him that nædeth. Let not corrupt communication
Math. 12. procæd out of your mouth, but that which
Ephe. 4. is good to edifie withal, that it may mini-
1. Cor. 12. ster grace vnto the hearers. And græue not the holy spirite of God, by whom ye are sealed vnto the day of redẽption. Let all bitternesse, anger, and wrath, crying and euil speaking, be put away from you

with

with all maliciousnesse. Be ye courteous one to an other, and tēder hearted, forgiuing one an other, euē as god for Christs sake, forgaue you. Be ye then followers of god as dear children, walk in loue euē as Christ hath loued vs, & hath giuen himselfe for vs, to be an offring and a sacrifice of a swēt smelling sauor to god. So then fornication and all vncleannesse, or couetousnesse, let it not be once named amōg you, as it becometh saintes. Neither vse ye filthinesse, nor fowlish talking, neyther iesting, which are things not comely: but rather giuing of thāks. For this ye must know, that no whoremonger neither vncleane persō, nor couetous person, which is an Idolatour, hath any inheritaunce in the kingdom of Christ, & of God. Let no man deceiue you with vaine wordes, for by such things cometh the wrath of God, vpon the children of disobedience. Be not therefore companions wyth them: for so much as ye were once in darknesse but are now light in the lord: walk therfore as it becometh children of light, for the fruite of the spirit is in all goodnesse,

Coloss. 3.
Math. 6.
Eccle. 28.
Ephes. 5.
Iohn. 13. 15.
Math. 5.
Galat. 2.
Tit. 2.
Exod. 23.
1. Corin. 6.
Galath. 5.
Colloss. 2.
2. Thess. 2.
Math. 24.
Ierem. 20.
Mark. 13.
Luke. 21.
2. Thess. 2.
Galath. 5.

righte-

Math. 18. 1.Cor.5. righteousnesse and truthe. Approue and assay that which is pleasing to the Lord, and haue no fellowship with the vnfruitful workes of darknesse, but euen reproue them rather: take ye heede that ye walke circumspectly and wisely, not like the fowlish, but as the wise, and redeeme ỳ time, for euen these dayes are euill and dangerous days. Therefore be ye not ignorant, but replenished with knowledge and spirite. Let the worde of God dwell in you plentuously in all wisdom, teaching and admonishing your owne selues in psalms & spirituall songs, synging with grace in your hearts, giuing thanks always to god the father of our Lord Iesus Christ, submitting your selues one to the other in the feare of God. Wiues submit your selues vnto your husbandes, as vnto the Lord: for the husband is the heade of the wife, euen as Christ is the heade of the Church, and is the sauioure of his bodie. Therefore as the Church is in subiection vnto Christ: Euen so let the wiues be to their husbandes in euery thing. Ye husbands loue your wiues, dwel with them

Eccle. 17. Colloss. 4. Rom. 12. Ephes. 5. Colloss. 3. 1. Thess. 5. Psalm. 58. Ephes 5. Colos. 3. 1. Peter. 3. 1. Pet. 3.

as

as men of knowledge, giuing honor vnto the woman, as vnto the weaker vessell: euen as they which are heires togither of the grace of life. Euen as Christ loued the Church, and gaue him selfe for it, that he might sanctifie it, and cleanse it, and make it vnto himself a glorious Church, without any spot or wrinckle, but that it should be holy and without blame: So ought men to loue their wiues as their owne bodies: for he that loueth his wife, loueth him self. For no man euer yet hated his owne flesh, but nourisheth & cherisheth it, as the Lord doth his Churche, for we are members of his body, of hys flesh, and of his bones. For this cause shal a man leaue father and mother, and shall cleaue to his wife, and they twaine shall be one flesh. Children obey your parents in the Lord, for this is right. Honour thy father and mother which is the first cõmaundement, with promise. Againe, ye Fathers, prouoke not your children to wrath, but bring them vp in instructiõ, & information of the Lord. Ye seruauntes must obey vnto them that be your bodily

Gala. 2.
Ephes. 5.
Ephes. 6.
Colloss. 3.
Exod. 20.

 maisters

Ephes. 6. Colloss. 3. Math. 15. Tit. 2. 1. Peter. 2. Eccle. 33. Colloss. 3. maisters according to the flesh, with feare & trembling in singlenesse of your heart, as vnto the Lord. Not with seruice to the eye, as men pleasers, but as the seruants of Christ: doing the wil of God from the heart, with a good will seruing the Lord, & not men: being well assured that whatsoeuer good thing any mã doth, that same shall be receiue of the lord, whether he be bonde or free. Therefore ye maisters, doe the same thing vnto them, putting away threatening, knowing that you haue a maister also in heauen, with whom there is no respect of persons. Finally, I beseech you all indifferent, of whate state, condition or calling so euer ye be, that ye wil shew your self an ensample in word and

1. Tim. 4. conuersation in all good workes, keping your selfe alwayes vnder discipline, and true doctrin, without any damage of preiudice to any, keping the word whole & irreprehensible, ỳ the aduersaries might be ashamed, hauing no occasion to speake euill of you with the truthe. Therefore

Rom. 13. 1. Peter. 2. submit your selues to Princes, rulers, and powers, and be readie to euerie good

worke,

worke. Accuse or blame no man, be ye not spiteful, cõtentious or wrathful, but amiable and peaceable, shewing louing kindnesse and courteousnesse to all men. Girde the loynes of your heart. Stande manfully, and put your whole trust and cõfidence in the grace which is now offered. Let your loue be vnfained. Abhorre Rom. 12. that which is euill, and cleaue to ỹ which is good. Be affectioned to loue one an other with all reuerence. Be not slouthful or negligent to do seruice, but be feruent Ephe. 4. in spirite. Frame your selfe according to 1. Peter. 2. the time. Reioyce in hope, be patient in tribulation, cõtinue in prayer, distribute vnto the necessitie of the Saintes, giuing your selfe to Hospitalitie. Bless them which persecute you, bless I say & curse not, if it be possible, as much as in you is. Prouerb. 20. Haue peace wyth all men. Be all of one Philip. 20. minde, of one concorde and one iudgement. That nothing be done throughe contention or vaine glorye, but that in meekenesse of minde euery man esteeme other better than him selfe.

Let no man seeke his owne, but the profite of other men. Be feruent in loue,
1. Corin. 13. haue brotherly loue ameng you, without
Luc. 17. the which, al other things are nothing to speake of, of what faith so euer we boast our selues to haue. Loue is courteous, long suffering, not enuious, not guileful, nor puffed vp, desireth no dishonestie: It seeketh not his owne, is not prouoked to
Phil. 2. anger, it thinketh no euill, it delighteth not in vnrighteousnesse, but reioyseth in
1. Peter. 2. the truthe, endureth all things, hopeth in al things, and neuer faileth. Through very loue and charitie, is Christ Iesu become man for vs, and hath humbled him selfe in al kind of obedience through loue, and suffered death on the Crosse to saue vs. So then let vs abide in charitie, and
Gala. 6. doe well without wearinesse: for that
2. Thess. 3. which man soweth, that same also he shal reape. If he sowe in the flesshe, he shall reape againe of the flesshe, perdition. But if he sowe in the spirite, he shall reape of the spirite, life. Therefore continue in wel doing, although ye suffer rebuke and ignominie of the world. Be humble and

meeke

mẽke with Abraham, Moyſes and Dauid. Be long ſuffering and pacient with Iob and Thobie in al kind of troubles, aduerſities, & tribulations. The Lord alwayes vſeth to ſend his rods firſt of all ouer his houſe: therfore when he chaſteneth vs for our ſinnes which we haue done in times paſt, we muſt pacientlie beare it. It muſt be of neceſſitie, that the godly ſuffer perſecution to exerciſe their faith, and ſhew their loue and feruencie. Abraham was proued here of the Lord, & Iob troubled and moleſted, and were both found faithful and cõſtant. The Apoſtles were merry and glad, that they were foũd worthy to ſuffer iniurie, wrong, contempt & hatred for ỹ name of Jeſu Chriſt. The Lord trieth and proueth the godly as golde in the fornace. He chaſteneth al them which hee loueth, and ſcourgeth euery ſonne which he receiueth. It is only faith which ouercommeth all euill, and obtaineth victorie through pacience. The fruite ſpringing vnto eternall life, is marueloully aſſaulted in the godly, whileſt we be here in this world. The things muſt

Math. 6.
1. Tim. 3.
Iames. 1.
Geneſ. 12.
Iob. 1. 2,
Acts. 4.
Prou. 17.
Wyſdom. 3.
Iames. 1.
Heb. 12.
Prou. 3.
1. Iohn. 5.

hn. 7.
mes 5.
Corin. 13.
p. 3.
Peter. 1.
Corin. 5.
rod. 16.
eut. 8.
cle. 2.

nedes fall vpon vs, seeing we are vnperfect. Let vs therefore be stedfast and vnmoueable, hauing a good hope alwayes in our affliction, trouble, or persecution, in the losing & forgoing, be it of our friends or goods, yea our bodies, ỹ we shalbe recõpẽsed greatly for a litle trouble which we here indure: God wil proue & trie vs, and receiue vs (if so be we abide constant) as an acceptable sacrifice of swete sauoure. Let vs then depend wholy vpon him, and he shal kepe vs, let vs hope and trust vpon him, and he wil not forsake vs, let vs stedfastly cleaue vnto him, & he shall not leaue vs destitute. Therefore my deare brethren, let vs consider and ouerrunne al ages and times, and diligently marke, if at any time any one was put to confusion and shame, which trusted in the Lorde. Or which called vpon him in faith and confidence, was he euer forsaken or contempned of him? Was there euer any, were he neuer so wicked, which turned to the Lord, not receiued? No surely, for God is mercifull, long suffering, and readie to forgiue. He heareth in the

al. 103.

day

day of trouble, and he is at hande to all them that call vpon him. He is a protectoure and defendoure of all those that Psal. 91.
seeke him in truthe, and trust in him. But fie vpon them, cursſed are they that are faint hearted, inconſtant, wauerers, vntempered braines, yea mockers and very libertines, fearing men, more princes more than God, which haue a greater care of theſe tranſitorie goodes, and haue muche rather to pleaſe the worlde than God, bycauſe they seeke for none other God heere, than to haue that they luſte and deſire for their belly: yea they ſay in their heartes, there is no God. They would gladly leaue to God the heauens, ſo that they might remaine vppon the earth. They know none other heauen then heere on earth, which rather might be called an hel, than heauen, bicauſe we all are ſubiecte to many infirmities. Beſides that, they cānot haue heere any reſt or quietneſſe in minde or conſcience. Neyther can they haue things as they would, be they neuer ſo rich. Theſe men, as they are altogether worldly & carnal, Eſay. 26.

so can they neuer come to any knowledge of God. For the worldly and naturall men cannot perceiue the things which are of the spirite of God, neither consider they the glorious maiestie of God, neither are they so muche as once carefull of the life to come. Woe be vnto the sinnefull lips, slouthfull hands, to the sinner which kæpeth two wayes. Woe to the dissolute of heart, for they shall not be defended, bicause they beleeue not. Woe vnto the vnpacient, that haue lost and forsaken the right way to decline and wander in the croked way. Woe vnto them, for what shall they say when the Lord shall searche them out? Let vs loue the Lord therfore all we that feare him. Let vs put our confidence in him, let vs remaine faithful, and let vs walke according to his holy will, let vs searche diligētly after those things which please him, let vs prepare our heartes, and frame our selues to be acceptable in hys sight, and humble our soules before his face, let vs patiently abide the time, vntil he send vs succour, helpe and comfort,

.Cor. 2.

Isay. 26.

saying:

saying: It is better to fall in the hands of men, than in the hands of the Lorde: for as he is great and mightie, so is he also merciful. Let vs then be patient, and not shrinke, yea rather let vs manfully striue in the middest of our troubles, afflictions and miseries, knowing that aduersitie engendreth pacience, & pacience trial or probation, probation hope, & hope shall not be ashamed, for the loue of God is poured into our hearts. Goe forwarde then my brethren to all good workes, and make your selfe sure to the Lord, and to the power of his might: Take vnto you therefore the whole armour of God, that ye may be able to resist in the euill day. Stand therfore, hauing your loynes girded with the truth, & hauing on the brest plate of righteousnesse, and your fæt shod with the preparation of the Gospell of peace. Aboue all, take vnto you the shield of faith, wherewith ye may quenche the fierie dartes of the wicked. Take vnto you also the helmet of saluation, and the sword of the spirite, which is the worde of God, and pray without ceasling in all

Rom. 5. Iam. 1. Esay. 57.

Ephe. 8.

Ephes. 6. Psal. 131. 1. Corin. 1. Wisdom. 5.

your assaultes and necessities) making your prayers in hūblenesse of the spirite. Be diligent and watchfull. Be you wise and suttle like Serpents, & simple without fraude or guile as Doues. Be sober & watche, for your aduersarie the Deuil, who goth about like a roaring Lion, seking whom he may deuoure. He vseth a thousand sleights & setches, many kinds of wayes, diuers and sundry meanes to entrap and snare by. Resist ye him therfore, be stedfast in faith, and defende thy selfe with the armor right nowe before mentioned. Beare your selfe manfully, confirm and refresh your self euery time with that excellent meat of the spirite, which doth not perish, which is the word of god, that ye might withstand him both day and night like a good seuldior, and all his assaultes. Take ye hēde therefore to giue any place to euill, but set your selfe valiantly and couragiously against him, at what time he shall assault you, either by faire or foule meanes, by flatterie, in shewing you the riches, the glorye and

1. Peter. 5.

1. Peter. 5.

Iohn. 6.

Math. 4.

pompe

pompe of this worlde, to none other ende and purpose, than to entrap and deceiue you, or by crueltie, persecution, or trouble, to ouercome and vanquishe you, if ye hearken vnto him any manner of way. And bicause he can transforme him selfe into an Angell of light, it is requisite and necessarie that euery spirite be proued by the touche stone of Gods holye worde, if so be that it agræth therewith, so must it be holden for good, be beleeued and followed. But if so be that it in any parte be contrary to that, it muste according to the Apostle S. Paules saying be accursted. Let no euill take any rote in your heart, but pluck it out forthwith. God is mæke, holy, long suffering, mercifull, and altogither good, but fæling that any one bringeth any thing contrarye to these particularities appropriated vnto God, be ye sure that that spirite is not of God: from those refraine your selfe, resisting them wyth the weapons before mentioned. 2. Cor. 10. Galath. 1.

Be sober and humble in mind, content

with a litle, not caried away of couetous-
nesse after the richesse and glorye of this
worlde, neither be ye seduced by the plea-
sure of carnall concupiscence, and volup-
tuousnesse of this worlde, which are de-
ceitfull, and bring great paines to them
that folow after them. But to kæpe your
self the rather cleane from the thraldom
of them, way and consider how vain, un-
certaine, and vile a thing it is: what euill
procædeth frō it. Againe, remember that
all flesh is grasse & hay, and all the glory,
honor, force and might of it, as the floure
of the field. The grasse withereth, and the
floure fadeth away. Yea all Princes and
people are but hay, where ouer, if ỹ breth
of the Lord doe but blow, it becommeth
dry, & the floure of it falleth. But ỹ word
of the lord abideth for euer. Thou lettest
man Lord (saith Dauid) passe away as
the hearbe which is græne in the morn-
ning, and at night is cutte downe. The
time of our life is thræ score and x. yeres
and thoughe men be so strong that they
come to foure score yeares, yet is their
strength then but laboure and paine.

Psal. 103.
Esay. 40.
Esay. 40.
1. Peter. 3.
Psalm. 90.

What

What is man (sayeth he) or what is the wisedome of man? The number of hys dayes are a hundreth yeres at the moste, and a thousand yeares compared vnto eternitie, are not so much as a drop of water to the whole sea, or as a little duste vnto the sandes of *Affrike*, for that commeth to an ende, and eternitie hath none ende, but continueth alwayes. All flesche Esay. 4.
wareth olde as a garment, and all that is made and can be seene, shall perish in season. The generation of flesche and bloude is suche, that when one is borne, an other dieth. One kyngdome increaseth, an other decreaseth: Who so euer committeth wickednesse, shall perish with them. Blessed is the man, which through wisedome exerciseth hym selfe in al goodnesse, and declareth holy things with vnderstãding. This many of the Heathen Philosophers, and other Pagans, could well discerne and iudge of, by naturall reson: the which also did contemne and forsake riches, greate estimation and authoritie, bicause of many labours, paines, and vnquietnesse, and other euyls, whiche here-

hence proceede for to passe ouer & spende their time in more quietnesse, would not be intangled with any kind of thing that might hynder them of their studie and other exercises.

Cecilius Metellus, a valiãt captain wold neuer receue the office of Dictator which was offered him, neither the charge of a Cõsul or magistrate, saying that he wold spend that in quietnesse, ẏ he had gotten by great trauaile and paine in ẏ warres. The Philosopher Anatillus dyd refuse to be gouernoure of *Athenes*, saying that he would be rather a seruaunt of good men, than a hangman of the wicked. Nicodius did not regarde nor made any accompt of the great treasure which kyng Cyrus sent him for a present to go with him to war. Aristotle forsoke the good entertainment of Alexander the great, bicause he had rather be at *Athenes*, to reade to his scholers after his accustomed maner, Philosophie. Apollonius Thianeus leauyng hys owne natiue countrey, toke his iorney to go thorough out whole *Asie*, to goe to se the philosopher Hirarchus in *Indie*. M. Curius

rius contemned the great sum of gold the *Samnites* offred him: The great Philosopher Crates, mentioned in ỹ beginning of our boke, cast al his gœdes & riches into ỹ sea. The inhabiters of the Isle of *Varales* being aduertised of the auarice & couetousnesse of their neibors, threw al they⁊ tresure, their gold & siluer into the sea, bicause they shold not take occasiõ to make warre against them for their gœds. Upon a day in the presence of Phillip king of the *Macedonians*, was moued a question among the philosophers, namely: What was the greatest thing in this worlde? Whereunto one aunswered, It was the Sunne: the nert sayd, the sea: the thirde, the mount of Atlas: the fourth sayd: that great and learned Poet Homere. Shortly, euery one sayd that which semed him best. But the wisest of them all, aunswered after thys sorte: The greatest and most cõmendable thing is, the heart and courage of Man, whyche dothe not regarde worldly and transitorie Riches.

But I coulde rehearse here, a greate many more of examples, yf nœde shoulde so require

require, and tyme serue. But if the Yea-
then haue done thys, howe muche more
ought Christiās to do that in knowledge
& discretion, which they dyd in ignorāce?
And to draw your selues the rather from
all vayne and transitorie thyngs, whiche
leade men vnto all euill, and to addresse
your selfe with heart and mind towards
the Lorde, ye must call to remembrance
often, the wrath which shall come to the
seruants of vnrighteousnesse, the childrē
of the worlde, the flesche and the deuill at
the last day. Agayne, call to minde that
worthie reward and glorious inheritāce
whiche the children and seruants of God
haue prepared for them. The tyme pas-
seth, and is turned from morning vntil
euening. Therfore be ye wyse, and haue
the feare of God before your eyes, keepe
your self from doing of euil, in these dan-
gerous dayes. The fole hath no conside-
ration of the time, but the wise man vn-
derstandeth all that belongeth to know-
ledge, and taketh heede to instruction. He
which findeth wisedom, esteemeth it, and
maketh much of it. A wittie man in talk

(sayth

(sayth the wise man) walketh wisely. Also they haue knowen veritie and iustice, and haue searched after true iudgement. Withdrawe your selfe then, (if ye will be counted wise before God) from the vanitie of this present worlde, and caste aside all manner of voluptuousnesse, pleasure, and carnall Concupiscence. For yf you folow the peruerse iudgement of the worlde, and giue the bridle to the wicked desires of the body, it will cause your enimies to reioice ouer you. Let it not greue you, to se ỹ wicked prosper, to be regarded, and to come to high promotion: Be not ye abashed or displesed, for consideratiõ of tẽporall felicitie, which god gyueth here vpon earthe vnto the vngodly, wicked, and carnall libertines, to Epicures, bellygods, and other, seing they are of no continuaunce, they shal fall, vanyshe, and come to naught, they shall consume lyke smoake, and perishe like the herbe and floure of the fieldes: But trusste ye in the Lorde, and go forward from goodnesse to better. Christe Jesu our Sauiour, to the comfort of all troubled Christians, warneth Psalm. 37.

neth vs, saying: Feare not ye him which killeth the body, seing he can not hurt the soule, whiche is in the Lordes kæpyng, though ỹ body be neuer so miserably tormented or yll intreated, yet are we sure, that God shall raise it vp agayne, and so body and soule being ioyned, receyue euerlasting ioy and blessednesse. Contrary wyse, all the wicked which persecute the true membres of Christ, as doth at thys day, that wycked tyrant the Duke of Alba, with all his adherents very hangmen and cruel murtherers of the Pope, shall haue an ylfauored and shameful end here in this worlde, and hereafter haue eternall ignominie and confusion in the lake which burneth with fire and brimstone: The reward in deede of all such tyrantes and wicked ones, as nowe be, or euer were: as Nero, Diocleſian, Dioſcore, Maximian, Iouian, Maxence, Licinus, Conſtantius, Phocus. and many more other, whose fearefull and terrible examples ought to moue the cruell tyrantes of our dayes, were it not that they, by the iuſte iudgement of GOD, were hardened in theyr wic-

wycked malicousneſſe. Examynyng then the naughtie ende of theſe wicked tyrantes, and waying again, our good end and ſure conſolation, which we gather out of the woꝛde of God, we ought by good reſon to reioyce and be glad of oure eſtate, & from the bottom of our harts to thanke the Loꝛde oure God, that it hath pleaſed him to cal vs to ſuch a good ſtate, and that he hath thoughte vs woꝛthy to ſuffer any thing foꝛ his name ſake. Then be of good cheere, and take courage, and takyng thy croſſe on thy ſhoulder, followe ſtoutely Chꝛiſt Ieſu, thy kyng and only head. But if thou wilt do this, thou muſt contemne, caſt of and foꝛſake (euen as Chꝛiſt did) al couetouſneſſe, woꝛldly honoꝛ, carnal luſts & concupiſcence, and thou ſhalt finde, that it is much eaſier to ſerue the Loꝛd, thã to be a ſlaue to this wꝛetched woꝛld: foꝛ hys yoke is light, & his burden is eaſy. Be ye therfoꝛe ſtrẽgthned & cõfoꝛted by vertue of gods holy ſpirit: neither purpoſe oꝛ deſire either by woꝛde oꝛ dæde any thing ỹ diſpleaſeth him: put al thy truſt & cõfidẽce in him. Thus doing, let him be the marke wherat

Math. 11.
Ierem. 6.
1. Iohn. 5.

whereat thou shotest, the conductyng starre, the compasse & true token, wherat thou saylest, the way whereon thou goest, the rocke whereon thou standest, the sure grounde wheron thou buyldest, the strength and fortresse wherin thou trustest, the ende whervnto thou hastest, the good whiche thou desirest, the lyfe whiche thou seekest, the comfort which thou dost wishe for, the treasure wherefore thou labourest, thy glory, perfection, & all thy truste and confidence. So then it shall come to passe, that no kinde of euill shall hurte thee, neyther fyre nor water, losse of goodes or honoure, wife, chyldren, of frendes, lande, house, inheritance or any other possessions, neyther yet contempt, sclaunder, backbityng, persecution, banishement, or any other myserie sufferyng for hys name sake. Haue no regard vnto the inconstancie and variablenesse of Fortune, nor vnto the vncertaintie of richesse and time, then shalt thou in pouertie be riche, in reproche highly regarded, in distresse mery, in beauinesse glad, in prison at libertie and abroade. Therefore

fore bridle thy lust, and refraine thy heart from al worldly, carnal, and transitorie riches, and be lifted vp in mynde and spirite to heauenly and vncorruptible treasures: so shalte thou be regenerate of the holy ghoste, and being confirmed by the worde of God, may well be called Microcosme, that is, the whole worlde vppon the little forte. Ye shall be true Christians, Kings and Priestes, estæming neuertheleſſe youre selues as vnprofitable seruantes. Ye shall lyue happily and pleasaunt, and quiet in conscience: ye shall knowe your owne: and being throughly persuaded of the truthe, ye shall abyde stedfast and vnmoueable, not wauering wyth euery wynde. No kynde of affection, enuie, hate, anger, sorowe or payne, shal trouble you, ye shal put away al wickednesse, & make no accompt of worldly matters, but youre conuersation shall be in heauen: ye shall then continually meditate of God and his kingdome, that beyng buſie therwithall, ye myghte contemne al worldly things from the heart. Nothyng then shall be able to separate

you from the loue of God, but ye shall go forewarde in all vertue and godlynesse, till suche time as it shall please Almighty God to take oure soules vnto hym, then shall we see hym moste perfectely face to face. Unto the which perfection and ioyfull sight, vouchsafe to bryng vs O Lord Almightie, the father of our Lorde Iesus Christ, thorough the same his only and welbeloued sonne: To whom with the holie ghost be all honor and glorie, power and dominion euerlastingly. And to all faithfull christians here vpon earth peace and comfort of the holy gost, and hereafter life euerlastyng.

AMEN.



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